صدائے دل

An Echo From the HEART

(Volume Two)

A collection of lectures delivered by:

Hadrat Maulānā 'Abdullāh Sāhib Kāpodravī
(former rector of Dar al-Ulum Falah-e-Darain, Tadkeshwar)

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PUBLISHER'S NOTE

I write with absolute joy and pleasure that the second volume of *An Echo From The Heart* has been completed and presented to the reader. Let alone myself, many *ʿulamā'* were waiting anxiously since a long time for the publication of this book. I am extremely grateful to Allāh *taʿālā* for having fulfilled an ardent desire and wish of mine. I hope He enables the continuation of this series and also the continuation of my respected father's teachings. This is certainly not difficult for Allāh *taʿālā*.

At the time of printing the first volume of *An Echo From The Heart*, we did not expect it to be so widely accepted in such a short time, or that we would have to print three editions of it within this short period. *Māshā Allāh*, the *ʿulamā'* and intelligentsia of this *ummah* appreciated it greatly and also made requests for future publications. Their appreciation and encouragement enabled us to take the next step and – *Māshā Allāh* – my respected friend, Maulānā Fad̲l Mah̲mūd S̲āh̲ib Falāh̲ī, and his companions made an all out effort in its preparation. May Allāh *taʿālā* crown his efforts with acceptance and bless him with success in both worlds. Āmīn.

Qārī Anwar ʿAlī S̲āh̲ib (*imām* of Musjid-e-Muh̲ammadī, Balsār) and Maulānā Ashraf ʿAlī Nawāpūrī Falāh̲ī participated fully in the preparation of this collection. May Allāh *taʿālā* reward both of them abundantly.

This collection contains seven speeches which were by and large delivered in Leicester (U. K.). We obtained these speeches from Hadrat Maulānā Muhammad Salīm Dhorāt Sāhib who had recorded them and presented them to me. He also blessed me with his beneficial words of advice. May Allāh *taʿālā* bestow him with the best recompense in this world and in the Hereafter.

I am also indebted to my two brothers, Maulānā Muhammad Sāhib (presently residing in Malawi) and Maulānā Muhammad Ismāʿīl Sāhib (presently residing in Britain), who phoned me repeatedly and directed my attention to this collection and whom I constantly phoned in the arrangement of this book.

Lastly, I make an earnest *duʿā'* to Allāh *taʿālā* to accept this collection as He did with the first volume, and to make it a means for my guidance and salvation.

Muhammad Ibrāhīm Kāpaudrī
Presently residing in London, U. K.

INTRODUCTION

Hadrat Maulānā Sayyid Dhul Fiqār Ahmad Sāhib *dāmat barakātuhum* (Shaykh al-Hadīth Dār al-'Ulūm Falāh-e-Dārayn, Tadkeshwar, Gujarat)

Allāh *taʿālā* bestowed the religion of Islam with eternity. It is thus a religion of propagation and a universal message. In order to ensure its continuity and proliferation, there have been personalities in every era who spread its message and conveyed it to people so that they may embrace it. Through their writings and speeches, these personalities continued in their efforts to reform Muslim society, and encourage the new generation to adopt Islamic ways, mannerisms, character, worship, and interactions.

The *ʿulamā'*, reformers and *mashā'ikh* of this *ummah* have always directed the attention of our youngsters towards reformation, character-building and accountability in the Hereafter. Bearing in mind the psychology of the youth, they turned their attention towards character and good deeds. This produced excellent results. People became conscious of Allāh *taʿālā,* developed a concern for their reformation, and became anxious to safeguard themselves against new Satanic trials and tribulations.

Hadrat Maulānā ʿAbdullāh Sāhib Surtī *mudda zilluhu al-ʿālī*, the rector of Jāmiʿah Falāh-e-Dārayn, Tadkeshwar, is one such thinker and reformer. He has been spending his energies –

through his writings and speeches – in training and reforming the young generation for the past fifty years. He spent twenty five years in training and educating the respected students of the Jāmiʿah, and is presently fully occupied in spreading the message of Islam to humanity in different parts of the world. His speeches and talks are greatly appreciated in academic circles and among students of higher institutes of learning. Consequently, some friends decided to pen these speeches, collate them, and publish them in the form of *An Echo From The Heart.*

The first volume has already been published and several editions of it have been printed already. *Al-h̲amdulillāh*, it has been well received. The second volume is now being published. Bearing in mind the themes and extraordinary facts which it contains, it comprises of very important subjects. It is a valuable gift for the *ʿulamā'*, masses, and students. It is filled with concern and pain, and overflowing with excellent words of advice. This will be perceived by every reader, and each one will be compelled to embrace it. These themes are a voice from the heart of every believer, and a source of pride for every human. May Allāh *taʿālā* enable the Muslim *ummah* to take benefit from this book. Āmīn.

I penned these few lines under the request of the respected publisher. May Allāh *taʿālā* accept this from me. Āmīn.

Dhul Fiqār Ah̲mad, *may Allāh forgive him.*

EVALUATION

Hadrat Maulānā Muftī Ahmad Sāhib Khānpūrī *dāmat barakātuhum* – senior *khalīfah* of Hadrat Maulānā Muftī Mahmūd al-Hasan Sāhib Gangohī *rahimahullāh*

I have had a cordial and devoted relationship with the respected and honourable Hadrat Maulānā ʿAbdullāh Sāhib Kāpaudrī *dāmat barakātuhum* since my student days. Allāh *taʿālā* has bestowed him with a perceptive heart which is filled with religious self-respect and enthusiasm. Allāh *taʿālā* enabled him to derive benefit from many senior scholars and pious servants of the recent past. Allāh *taʿālā* embellished him with His special attention and favours, and enabled him to undertake a study of a variety of Islamic literature. Allāh *taʿālā* endowed him with vast experience through the lengthy services which he rendered in the fields of education, training, and administration, and his journeying to different countries for the sake of educating and propagating. His presence is a great boon and value to all Muslims, especially the *ʿulamā'* and those in the *madāris*. Allāh *taʿālā* also bestowed him with the ability to deliver effective and impressive talks in religious and academic gatherings and assemblies in line with the situation and circumstance.

The above-mentioned speeches and talks of the respected Maulānā are now being published in the form of a book, *An Echo From The Heart*. The

first volume was published some time ago, and the second volume is now being published. May Allāh *taʿālā* shower this blessed series with acceptance and enable His servants to derive maximum benefit from it. May He make it an eternal charity for those who collated it and for the publishers as well.

Aẖmad Khānpūrī

IMPRESSIONS

Hadrat Maulānā Sayyid Zāhid Rāshidī Sāhib *dāmat barakātuhum* – Shaykh al-Hadīth Dār al-ʿUlūm Gujrānwālā, and General Secretary of Pakistan Shariat Council

Hadrat Maulānā ʿAbdullāh Sāhib Kāpaudrī *dāmat barakātuhum* is from among those pious *ʿulamā'* of the present age whom Allāh *taʿālā* blessed with not only expertise in Islamic sciences, but also a deep insight into the needs of the time and contemporary issues and affairs of the Muslim *ummah*. He is fully occupied in directing and guiding the Muslim *ummah* towards its success. He rendered great services in the fields of education and rectification in Gujarat (India) for a long time, and is now continuing these services in Canada. I had the good opportunity of meeting him and benefiting from him on several occasions, and was blessed with his affection and *duʿā's*.

I came across a collection of his talks titled, *An Echo From The Heart*, which he delivered on different topics in his own unique style, and through which he guided the *ʿulamā'*. This collection is a means of benefit especially for the *ʿulamā'*.

I make *duʿā'* to Allāh *taʿālā* to inspire the respected Maulānā to continue rending these Islamic services for a long time with goodness and well-being. And may He make his speeches and

talks a means for guidance and benefit for as many people as possible. Āmīn.

Abū ʿAmmār Zāhid ar-Rāshidī
Khaṯīb Markazī Musjid
Gujrānwālā, Pakistan
Presently a guest at Jāmiʿ Musjid, Manchester
18 May 2007

A MESSAGE TO THE ‘ULAMĀ’ OF BRITAIN

DA‘WAH ACADEMY, LEICESTER, U.K.

The following speech of Hadrat Maulānā *dāmat barakātuhum* was delivered at the Da‘wah Academy, Leicester, U.K. on 17 November 1996, in which he expressed his heart-rending message to the *‘ulamā’* of Britain, and conveyed most beneficial words of advice to them. We hope the reader is inspired to ponder and reflect over this message – *inshā Allāh.*

Before Hadrat Maulānā [ʿAbdullāh Kāpaudrī] delivered his talk, Hadrat Maulānā Muhammad Salīm Dhorāt Sāhib *mudda zilluhu al-ʿālī* provided a short glimpse of the current situation in England. It contains many beneficial points, and so, we are presenting it for the benefit of the reader.

نحمده ونصلي على رسوله الكريم، أما بعد!

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم، ﴿ قل هل يستوي الذين يعلمون والذين لا يعلمون إنما يتذكر أولوا الألباب﴾. صدق الله مولانا العظيم وصدق رسوله النبي الكريم، ونحن على ذلك لمن الشاهدين والشاكرين والحمد لله رب العالمين.

Respected *ʿulamāʾ* and *huffāz*!

I am not qualified to present any course of action to you or to speak on the subject of the responsibilities of the *ʿulamāʾ* in this country. This is the job of our elders. I am standing before you as a small child in a *maktab* (primary *madrasah*). Our elder and special guest, Hadrat Maulānā ʿAbdullāh Sāhib *dāmat barakātuhum*, who needs no introduction will address you in detail. But before Hadrat can address us, I would like to express some of my feelings which will actually be reflections of each of your feelings. Now each one of you cannot come to the front and express his feelings separately. I am therefore standing as your representative and going to present the current situation in England to Hadrat. I will not be able to present the entire

situation before him, but I will nonetheless present a concise account of it. *Al-hamdulillāh*, Hadrat is more aware than us of the conditions in our country. But I feel if we present some of them to him, and he addresses us thereafter, the path ahead will be prepared for us. May Allāh *taʿālā* inspire us to follow and practise this path.

If an *ʿālim* living in this country were to look around him, he will see nothing but despondency. We have no political clout in this country – not on the national level nor on the local level. Similarly, we have no authority in the field of education. We have no power in the field of religious education. We know fully well the level of religious progress in our children. They come to us daily and we teach them. We are also fully aware of our moral position. As I said, if we were to look around us, we will see nothing but despondency.

As for the media, we have no control and influence of it. The Muslim representatives who are speaking on behalf of Muslims are really free thinkers and modernists who have no attachment to Islam. If we had to look at our youth, I will be compelled to say with much pain that they are totally out of control. We have the opportunity of meeting and interacting with the youth through the platform of the Daʿwah Academy. They come to me with various types of situations and conditions in order to solve their problems. When I hear them, I am left astounded.

My dear friends! I cannot even describe how immoral we have become. I have to say with an extremely heavy heart that we have reached the lowest level of morality. One example in this regard will suffice. There is a section of our community which is considered to be religious. I am talking of families which we consider to be noble and honourable. Their children are involved in gay and lesbian relationships. Such is our level of immorality. I am talking about this city, Leicester. We have been presented with incidents where a brother is having a relationship with his sister. These are incidents of people in whose hearts there is a vestige of love for Islam and *īmān*. They come to us for advice and say to us: "Maulwī S̱āẖib! Free us from this jungle. Show us a way which would save us from all this." I am talking about a few incidents which we know about. Allāh *taʿālā* alone knows how many more incidents there are of this nature. We seek the protection of Allāh *taʿālā*. Young girls phone us and tell us that they have been raped by their fathers.

As long as I was teaching in Dār al-ʿUlūm Bury and remained confined to its four walls – fully occupied in teaching my students – I also assumed that – *al-ẖamdu lillāh* – we are making a lot of progress, Islam is progressing in this country, Muslims are moving ahead, etc. But when I came here and started working with the Academy and took over the counselling department here, I realized how hollow our Muslim community really is. Such incidents are

related to us which cause us to lose our sleep at night.

As far as the deviated sects are concerned, you will all agree with me – and you will be compelled to agree with me – that each deviated sect is working in the light of the current situation and the demands of the time. They are carefully looking at the youth to see what they are affected by, how they can be influenced, and how can the new generation be controlled. They have these factors before them and they have joined forces to work in this regard.

As far as we are concerned, I have to unfortunately say that we have given complete free reign to our generation. I am in constant contact with our youth. If not 99%, then at least 90% of them do not know that we are affiliated to the Deobandī school. I can say with certainty that they do not know that we are affiliated to the Deobandī school. A child belonging to the Barelwī school will certainly know that he is affiliated to the Barelwī school. A *ghayr muqallid* (one who does not follow any of the four schools of jurisprudence) will certainly know that he is a *ghayr muqallid*. A youngster who has contact with the Jamā'at-e-Islāmī will definitely know of his affiliation. But as for our children, they do not know that they are affiliated to the Deoband school. They do not know who Maulānā Ashraf 'Alī Thānwī *raẖimahullāh* is, they do not know who Maulānā Rashīd Aẖmad Gangohī *raẖimahullāh* is. They do not know what role Dār

al-ʿUlūm Deoband played in the fight for Indian freedom. If such is the situation with our new generation, how can we expect these children to remain affiliated with us in the future?

As far as *īmān* and Islamic teachings are concerned, the forces of *kufr* are working on two fronts: (1) to cause doubts with regard to Islamic teachings, (2) to continuously try to injure the personality of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. The media is using all its might on these two fronts. My dear friends! If the forces of *kufr* are successful on just one of these two fronts, we can conclude that the *Dīn* of our next generation is destroyed. If they have doubts about Islamic teachings or the personality of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* is injured in their sight, what is there that is left? They will be Muslims only in name.

As far as our youngsters are concerned, many of them are caught up in a mental apostasy. They will offer *salām*, they will meet you, they will come to the musjid – but they are totally disillusioned with Islamic teachings. The media has influenced them to the extent of reducing them to mental apostasy. They have doubts and misgivings [about everything]. We will only learn these things when we sit with the youngsters and give them an opportunity to question us. That is when we will learn what their mentality is.

As far as the education in the *makātib* (plural of *maktab*) is concerned, *al-h̲amdulillāh*, the little

Islam and *īmān* which is left in us is by and large due to the important role played by the *makātib*. They are fulfilling an influential role in this regard. I do not want to present my views on the *makātib* at present because I am not in a position to do so. But each one of us has to ask himself: Is the education in the *makātib* as it ought to be? Allāh *taʿālā* placed these children with us for 1½-2 hours daily. And they are coming to us for the protection of their Islam and *īmān*. Are we fulfilling this *amānah* (trust)? Each one of us has to ask himself: These children come to us when they are 4-5 years old and leave when they are 13-14 years old. In the light of the present conditions and the needs of our time, are we spending their time correctly and effectively?

I went to a certain place so the committee there assembled all the teachers of the *maktab* and asked me to speak to them. I said to them: I will not address them, rather, we will exchange views and experiences. They can relate to me and I will relate to them. We are running a *madrasah*, and so are they. The first question which I posed to them was this: Can any of you tell me why he is teaching these children in the *madrasah*? What is your purpose in teaching them? What would you like to see in them by the time they turn thirteen?

There was a staff of fifteen in front of me, including a few *ʿulamā'* and *qārīs*. But not a single one knew what his purpose was in teaching these children! Such is the situation in our *makātib*.

When it comes to the schools, they are trying their utmost to spread freethinking, and to incline the children towards nudity, immorality, and depravity. We had spoken much against sex education, and the schools – apparently – removed it from the schools. But they reintroduced it under different names and guises. In the meantime, we are satisfied that sex education is not being imparted in the schools.

Take an example from our very own Leicester. There is a school which comprises of 70% Muslims. When it is time for their play-break, the teachers give the boys and girls a choice of either playing together on the same playground, or on separate playgrounds. The majority – 90% - made the choice of playing together on the same playground. I am talking about our Gujarati society, people whom we consider to be religious, who are regular with their s̲alāh, who have lengthy beards, and dress according to the Sunnah. When the sons and daughters of their own homes are given a choice, 90% of them express the desire to play with those of the opposite sex. The boys want to play with the girls, and the girls with the boys. When they are given a choice of sitting as they like in the classroom, 90% prefer sitting with the opposite sex. Such is the situation at present.

My dear friends! The deviated sects are rising. We had to experience the challenge of the H̲izb at-Tah̲rīr for several months in the recent past. The *ghayr muqallids* are posing serious challenges in

London and other cities. Now let me ask you a question: Are we doing anything in this regard? We are all concerned and agree that something has to be done. We all agree that we have to do something to combat them, and to silence them. We all know that we are on the truth. We all know that we have the resources and the proofs – we have everything, but is there anyone who raised a voice in any city? Have we heard of any group of *'ulamā'* uniting and presenting a united front against these deviated sects?

My dear friends! If the conditions prevail as they are, it will become extremely difficult to protect our new generation. We will have to think from every angle. The wealth of the *ummah* is being squandered at the moment. This is an issue on its own. How much of the wealth of the *ummah* is being wasted, where is it being spent, is it spent in the correct or incorrect places? Is it being spent extravagantly. A person gives £500 in Allāh's cause and is happy at giving this amount to a musjid. But if he were to take stock of his life, he will conclude that he has been spending £5000 in extravagance.

We are looking at and seeing wrong things, but we have become totally indifferent. We do not perceive our responsibilities, and we do not know what we should be doing. We are merely sitting in silence. I now present a short scenario, *inshā Allāh*, Hadrat Maulānā will shed a more detailed light on it.

As far as *halāl* and *harām* is concerned, the *ummah* is moving towards absolute zero at present. This includes the religious-minded and the *'ulamā'* – there is no concern about *halāl* and *harām*. It has become the norm to acquire money by speaking lies. Whether it is our character, transactions, acts of worship, or beliefs – the *ummah* is heading towards a pit of destruction. Such is the situation in England at present.

A survey was conducted a few weeks ago with regard to the effects of television on children. Four thousand children of different faiths and religions were interviewed, and they were asked how many hours they spend watching television. What effect does it have on their education? The result of the survey was that Muslim children watched television the most.

Just two weeks ago, I mentioned in my Friday talk that drug abuse is increasing gradually in the Highfield area. Children of very respectable families have become highly addicted to drugs and it is most difficult for them to be treated and cured. Who is peddling and marketing the drugs in this area? Non-Muslims? No, not non-Muslims, but Muslim children. They are purchasing them from the larger centres, and reselling them here. They have become big agents in this regard. Muslim children are standing outside the musjids and at musjid corners, calling fellow Muslim children, and encouraging them to try out these drugs. This is not confined to Leicester, but to every other place.

What are our responsibilities and what should we do to save these youngsters from destruction? Is the pain and concern with which we are spending our time sufficient for such a situation? If we continue with the same efforts as we are at present, will we be able to face Allāh *taʿālā* tomorrow on the day of Resurrection? Will we be able to say: "O Allāh! I fulfilled the responsibility which I was entrusted with?"

We need to introspect and ask ourselves: "Have I fulfilled the character which I as an *ʿālim* ought to have fulfilled for not only the propagation of Islam, but for its protections as well?" We will have to reflect over the situation and search for answers from within ourselves. Hadrat will provide more details. I respectfully request you to listen attentively to Hadrat's talk.

We are fortunate at having senior *ʿulamā'* and pious personalities visiting us, who are here to shake up our inner recesses and hearts, and who are here to create a concern and worry in our hearts so that we as *ʿulamā'* may return to our position of leadership. The *ummah* can only come to the straight path and the correct way when the reins of leadership are in the hands of the *ʿulamā'*. If we sit here and complain about why a certain professor was interviewed over the radio, or why a certain doctor was interviewed by a certain newspaper, then it is as a result of our failure.

My dear friends! The reason is we have left those seats vacant and allowed others to take those vacant seats. The *ummah* can only come onto the path of salvation, success and felicity when leadership is in the hands of the *ʿulamā’*.

Listen attentively to Hadrat’s words, and sit with the intention of practising on whatever he says. Each one of us will have to work according to our capabilities and qualifications. *Al-hamdulillāh*, Allāh *taʿālā* did not deprive the *ʿulamā’* of Deoband of great capabilities. I had many discussions with Hadrat during this trip, and he met many *ʿulamā’* in the course of his journey. We both came to the conclusion that Allāh *taʿālā* sent such *ʿulamā’* here who can fulfil whatever the needs of this country are. What is needed is for the *ʿulamā’* to interact and bond with each other. Each one must have the yearning to sacrifice his life, time and everything else to spread the laws of Allāh *taʿālā* and Rasūlullāh *sallallāhu ʿalayhi wa sallam* not only in the whole of England, but in the entire world.

May Allāh *taʿālā* instil such a yearning in me first. I make *duʿā’* that Hadrat’s coming here is a source of blessing for all of us, and a course of action for us. May Allāh *taʿālā* inspire all of us to practise.

وآخر دعوانا أن الحمد لله رب العالمين، وصل الله تعالى على نبينا محمد وعلى اله وصحبه أجمعين، برحمتك يا أرحم الراحمين.

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين وعلى اله وأصحابه أجمعين. أما بعد!

أعوذ بالله من الشيطان الرجيم، بسم الله الرحم الرحيم: ﴿قل هل يستوي الذين يعلمون والذين لا يعلمون﴾، صدق الله العظيم.

Respected *ʿulamā'* and dear friends!

We are extremely grateful to Hadrat Maulānā Salīm Sāhib *dāmat barakātuhum* for having initiated this programme of assembling the *ʿulamā'* of this country, and especially of this region after much reflection and concern. He invited me to several places to address the *ʿulamā'*. This is an important need of the time. He did not confine himself to this. Instead, just yesterday he assembled the educated class who is working in the universities and other departments. He assembled them yesterday after *maghrib*. On reaching here, we met *ʿulamā'* from different areas, also conducted assemblies for the masses, and met people on a personal level. In this way, we learnt of the current situation here. I do not wish to go into the details of the scenario which Hadrat Maulānā presented to you just now, and to what pits our Muslim society has fallen. If we have to speak in the tongue of the Sharīʿah, all I have to say is that the *jāhilīyyah* [of pre-Islamic times] has raised its head with full force and in a horrible manner. The present *jāhilīyyah* is moving much faster and going through a far worse phase than the character of the *jāhilīyyah* before the advent of Rasūlullāh

s̲allallāhu ʿalayhi wa sallam and the phase through which it was going. Despite the presence of knowledge, departments of publication and propagation, and huge universities, moral depravity has reached its lowest ebb, and mankind has lost its position. This is not only in India and Pakistan, but in every region of the world. Allāh *taʿālā* has inspired our elders to keep a watch on these conditions and to direct the *ummah's* attention towards them. We must express our thanks to Allāh *taʿālā* for this.

The vigilance of our pious predecessors

My dear friends! All thanks are due to Allāh *taʿālā* for having affiliated us to those pious elders and enabled us to maintain contact with the lecturers and *mashā'ikh* of Dār al-ʿUlūm Deoband and Maz̲āhir al-ʿUlūm Sahāranpūr. Allāh *taʿālā* enabled us to accomplish many revolutionary works through these elders. Whenever deviation, innovations, and deviated sects raised their heads in the last century, our elders stood up in every situation and endeavoured in every way possible. We see that ever since the era of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* till now, whenever the *ummah* fell onto a wrong path, Allāh *taʿālā* produced a personality whose efforts of renovation blew a new spirit into the *ummah*.

You must have read the book, *Tārīkh Daʿwat wa ʿAzīmat* of Hadrat Maulānā ʿAlī Miyā Sāhib[1] *dāmat barakātuhum* [*rahimahullāh* – passed away on 31 December 1999]. You must have read in it how such personalities were born in every era, with what a sharp eyesight they looked at the intricacies of their era, and what course of action they adopted bearing in mind the demands of their time and era. Look at Imām Ghazzālī *rahimahullāh*, Maulānā Rūmī *rahimahullāh*, Shāh Walī Allāh *rahimahullāh* and so many others before them. Look at how all of them studied the conditions of their eras with such depth, and then see how they changed it. If there was a proliferation of literature in any era, they displayed remarkable achievements in the field of literature. Maulānā ʿAlī Miyā Sāhib says: Maulānā Rūm wrote a book known as the *Mathnawī*. It appears to be a work of literature. Yet this work of literature was able to strengthen the roots of *īmān* in the hearts of the people. Even today, if a person had to read the guidelines and poetry of the *Mathnawī*, his *īmān* will be rejuvenated. This was an excellent feature of our elders – they placed the demands of the time before them.

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[1] This refers to Hadrat Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh*. He was affectionately called ʿAlī Miyā by his mother, and came to be known by this name.

The responsibility of the *'ulamā'*

My dear friends! Since Allāh *taʿālā* started sending Muslims in such large numbers to this country [England], the *'ulamā'* should at least take a stock of the conditions with absolute vigilance. The conditions which we see before us here, in Canada, America and other places are really very dangerous. If the *'ulamā'* do not feel any tremor in their hearts, then this will be a serious calamity. It is my and your responsibility. Allāh *taʿālā* has blessed us with knowledge of the Qur'ān and Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Those who have knowledge of Allāh's Book, the Ahādīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and some attachment to his blessed life cannot sit back calmly. In such a situation, my and your condition will have to be as Hadrat Maulānā ʿAlī Miyā Sāhib mentions in every talk: My friends! Impose on your selves the condition which prevailed over Siddīq-e-Akbar [Hadrat Abū Bakr] *radiyallāhu ʿanhu*. Remember the following statement of Siddīq Akbar *radiyallāhu ʿanhu* as preserved by history:

أينقص الدين وأنا حيّ

"Can I permit any deficiency in *Dīn* while I am alive!?"

If a Muslim imposes this on himself: "While I am alive, there can be no deficiency in *Dīn*, there can be no weakness in it", he will be able to cause a revolution in the entire country.

The sacrifices of Shaykh al-Islam Hadrat Madanī *rahimahullāh*

My dear friends! Our *'ulamā'* always moulded themselves according to the conditions of their time. When India was partitioned in 1947, we were in a state of absolute despondency. We were very young at the time, I was still in school. But the scene is still before me: There was not even the smallest of villages wherein the Muslims were not terrified and distressed. They all felt they could no longer live in this country and they will have to emigrate.

Then I saw Hadrat Madanī *rahimahullāh* who was the Shaykh al-Hadīth of Dār al-'Ulūm Deoband, who had a *khānqāh* running at the time, and who was a senior shaykh of *tasawwuf* of his time. He left aside his *khānqāh*, stopped lessons at his Dār al-Hadīth for some time, and travelled through the length and breadth of India. He would go to several villages in a single day, and deliver talks until two in the morning, go to the smallest of villages, and address the Muslims. He would say: O Muslims! What type of condition has prevailed over you? Allāh *ta'ālā* blessed you with the treasure of *īmān*. Do you not place your trust in Allāh!? Do you not possess the quality of patience?

Hadrat [Madanī *rahimahullāh*] delivered such speeches extending from Kashmir to Kanyakumari. He undertook these lengthy journeys in order to instil courage in the Muslims

and so that their feet may remain firm in this country. Had Hadrat *rahimahullāh* not undertaken these efforts, a large portion of the Muslim *ummah* would have suffered losses. We then see peace and tranquillity creeping into the Muslims and their feet remained firm in this country.

During his journey to Gujarat, Hadrat was eighty years old and he was suffering severe pain in his knees. Yet he would deliver talks until one in the morning. He would then wake up at 4:00 a.m., sit on his *musallā*, and sob and cry before Allāh *taʿālā*. I saw this with my own eyes.

I saw Hadrat Madanī *rahimahullāh* returning from an assembly at 1:30 a.m. I went to his special attendant and begged him to permit me to sleep in one corner of Hadrat's room, because I wanted to observe Hadrat's *maʿmūlāt* (night practices and acts of worship). The attendant asked me to remain silently in one corner. The first thing which I observed was this: Hadrat ordered for the bed which his host had laid out for him to be folded up. The attendant folded the soft bedding and placed it one side. Hadrat spread out a course sheet and placed a leather pillow on it. Such was his adherence to the Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. He opened his *surmah* (antimony) utensil, applied *surmah* to his eyes, and went to sleep. At around 4:00 a.m. I heard a sound which sounded like a boiling cauldron. I got up and saw Hadrat in

sajdah (prostration), crying profusely [before Allāh *taʿālā*].

Something to ponder about

My dear friends! These *ʿulamāʾ* can cause a new awakening in the *ummah*. We have to acquire such character from these *ʿulamāʾ*. My dear brothers! Our condition today is such that a visitor like myself comes into this country, travels from here to there, and clearly realizes how comfortable our lives are. I have to say this with much pain: Our narrow-mindedness and constricted hearts has resulted in an absence of any honour for any *ʿālim* in this country. I am speaking to you frankly. Wherever I went, I saw one *ʿālim* speaking out against another *ʿālim*. Consequently, if a stranger like me comes into this country, he thinks to himself: Are all the *maulwīs* (*ʿulamāʾ*) like this? My dear brothers! This is totally wrong.

There is a need to turn our attention in every direction

My dear friends! The field of action is so vast that – as H̲ad̲rat Maulānā stated just now – we do not have the time to speak about anyone. We do not have the time to state our observations about a particular person. Brothers! If an *ʿālim* is working in the academic field, let him continue. If there is *shaykh-e-t̲arīqah* and he is accepting *bayʿah* [from people], why should it bother us? The field of action is so wide. It is an issue of the *īmān* of

small children, of young girls. There is a need to turn our attention in every direction.

A few people came to me this afternoon when I was at Maulānā's house. They were relating to me how some young women embraced Islam, they began wearing the *burqa'*, our youngsters got married to them, a child was born to them, and the youngsters divorced these women thereafter. There are several young women like this who are living in houses provided by the government. There is a danger of their leaving Islam in a short while, and their children will also go towards *kufr*. Can our hearts accept all this? Can our *'ulamā'* not ponder over the condition of our little children?

Remain engrossed in your work

We went to Blackburn. The *'ulamā'* there related to us that there are many children who run away from home because of their parents' strictness. They seek refuge from the government which then places them in children's homes. They have to eat *harām* food there, and they are taught Christianity. They have no future.

All thanks are due to Allāh *ta'ālā* – as Maulānā mentioned – some of our young *'ulamā'* are waking up and becoming more conscious. I perceived in them a concern to work in this field. They purchased a house and intend turning it into a children's home so that children who run away from their homes may be taken care of here.

Those who have work to do, do not have the time to criticize others and speak about others. And what benefit is there in such criticism? It is therefore necessary for us to remain engrossed in our work.

My dear friends! I have not come here to deliver a speech. Nor do I have the authority to advise you. I am also a student like you. But I feel it necessary to mention what I perceive, and the pain which my heart feels. What is happening to Islam? To what pits is our *ummah* heading? We have such a large number of *'ulamā'*. Yet I find a deficiency in the concern and worry which ought to be in our *'ulamā'*. This pains me. The bond which ought to exist among the *'ulamā'* does not exist. If pains me. If there is one organization which is working in a city, and someone else is doing some *Dīnī* work in another city, then the two should at least have contact with each other, they ought to be a bond between them, they should at least consult each other.

My dear brothers! If a few *'ulamā'* from a certain place come here once a month to Maulānā Salīm S̲āh̲ib and they have discussions with each other, then at least they will have an idea of the conditions which are prevailing in both places.

A father distances himself from his daughter

We were in Blackburn recently. A Maulānā related the following story to me: A Muslim girl was chased out of her house by her father. The

police phoned the Maulānā at one in the morning and informed him about the Muslim girl who was with them. They informed him to make arrangements to take her away or else they will send her to a children's home. When the Maulānā phoned the girl's father, he said: "No. She is a *shayṯān*, she does not listen to me, she is this, she is that…there is no room for her in my house." The Maulānā spent an entire hour trying to explain to him – if she went somewhere else, her Islam would be in danger, and you will have to regret after ten years. He should do something or the other to keep her in his house. The father eventually said: "I will not go to pick her up. She ran away by herself, she must now come by herself." The Maulānā then phoned the police and they dropped her off at her father's house.

It is essential for us to ponder over these things. It is not becoming of us to teach two hours in a *maktab* and then relax the entire day, and think that we are rendering a great service to Islam. There are many fields of action to serve *Dīn*. There is so much of work, we will not find the time to accomplish all of it.

A beneficial word of advice

My dear friends! It is necessary to ponder and reflect over the system of education for our children. I make a humble appeal to you to ponder over your system of education. The children are generally taught until they are 11-12 years old and left completely free. The real age of

understanding is between the age of 12 and 16. This is the period when they have to be controlled. I request you *'ulamā'* to form a committee and think over how you can develop a uniform syllabus. The situation here is such that if there are six *masājid* in Leicester, then the *makātib* of each musjid have a separate syllabus. If a child from one musjid were to go to another musjid, what is he going to learn? It becomes difficult for such a child to adjust. This shows real disorder. We should collectively formulate a single syllabus, and extend it over 16-17 years so that a 16-17 year old child could at least spend one period a day with an *'ālim*. These children move away totally from *Dīn* during this period of 12-16 years. It would therefore be wise to formulate a single syllabus and to extend it.

Creating a bond with the youth – an important need of the time

My dear brothers! There are three types of people at present: (1) The Muslim children who are arriving from other countries. We have to worry about them. (2) The masses who are from India and Pakistan, who are living here since many years. We have to deliver simple talks to them in the *masājid*. They have seen our *'ulamā'* in India and Pakistan. (3) The new generation which is thriving here. This refers to the children who are studying in the schools and colleges. We have left them out completely. We are not prepared to sit with them, and they are not prepared to sit with us. They consider us to be some ancient

creatures, while we have not tried to understand them. We have to try to bring them closer to us. This is essential. *Al-hamdulillāh*, I have spent several days with Maulānā and even before this, I had many discussions with him. I saw how he initiated his work, and how he meets the youth. There is much benefit in this.

During my last trip to Deoband, I met Maulānā Saʿīd Ahmad Sāhib Pālanpūrī *dāmat barakātuhum*, a lecturer of Hadīth at Dār al-ʿUlūm Deoband. He related to me: "When I was in London, I had set aside a time specifically for the youth – no adult was permitted. The youngsters arrived and presented their issues to me. The questions which they posed to me and the issues which they mentioned left me astounded."

So in every town and city, the *ʿulamā'* ought to maintain contact with the youth and set aside a special time for them. They must know that this time is reserved for them. Give them importance in this way. My dear friends! Encourage them and keep them close to you. I was very pleased when Maulānā gathered all the educated people here yesterday. This is an excellent way of bringing the youth together.

My dear friends! We will have to proceed by taking them with us. We will have to remain with them in doing the work of *Dīn*. There are many people who are concerned but who are not *ʿulamā'*. They are doctors or people of other occupations. But I have seen an Islamic concern

and sentiment in them. They look at Islam with much insight, and they have studied it. It is necessary for us to benefit from their experiences and knowledge.

My dear friends! Conditions are changing at a tremendous speed. The nations which are living here are doing so with many schemes. Right from America and extending to the entire Europe, there is a goal to remove all Islamic sentiment from the youth. They publish different types of novels, present programmes over the radio and television, and they have such tools of the media at their disposal, through which they can weaken and influence our children. It is necessary for us to understand these situations.

A painful fact

It is essential for us to repeatedly read the achievements of our pious predecessors. It is painful to know that many of our young *'ulamā'* do not know anything about the achievements of our pious predecessors. There are many among us who do not have any knowledge of the history of revival and renovation. Many of our youngsters know nothing of the achievements and history of the seniors of our *ummah*. We do not even read *Tadhkiratul Khalīl* and *Tadhkiratur Rashīd* so that we could at least learn what Maulānā Khalīl Ahmad Sāhib [Sahāranpūrī] *rahimahullāh*, Maulānā Rashīd Ahmad Sāhib [Gangohī] *rahimahullāh*, and Imām Nānautwī *rahimahullāh* accomplished. We have no knowledge whatsoever

of the great revolution which was brought about by Sayyid Ahmad Shahīd *rahimahullāh*.

My dear friends! These achievements cannot be accomplished without striving and establishing a special link with Allāh *taʿālā*. It is therefore essential for us to maintain contact with our elders. We must read their biographies again and again. We must then look at what responsibilities fall on our shoulders. At present, the responsibility on the *ʿulamā'* here [in England] is to establish contact with every strata of society. We have to be concerned about our children, we have to be worried about our youth, we have to maintain contact with the masses, we have to solve the problems and issues of the women.

How painful it is for me to say to you that some Muslims have obtained absolute *harām*, and people are devouring that *harām* wealth without any hesitation. And the *ʿulamā'* are silent about it as though nothing has happened. This silence of the *ʿulamā'* is most inappropriate. Even if no one pays heed to us, we have to express it so that we are excused on the day of Resurrection. A large group of *ʿulamā'* must stand up and speak out against an evil, say that it is evil, it is wrong, and say it again and again. If they do this, will people not pay heed? If the *ʿulamā'* speak out repeatedly against an evil, it will certainly have an effect.

The situation has retrogressed to a great extent. We have a large number of Hanafī *ʿulamā'* here. I see many capable people among them, many are

learned muftīs, thinkers, debaters, etc. Despite this, people belonging to the Hanafī *madh-hab* are going to the *ghayr muqallids* to solve their issues concerning divorce for their own convenience. Just a few days ago, a youngster was crying before me and saying: "Maulānā, they did not even listen to my side of the story. They wrote a letter to me, and before I could clarify the matter, they said that they have issued a divorce to my wife." Now others say that she is divorced, and a person marries her. When such dangerous evils spread in a community and the *'ulamā'* do nothing, and sit back as if everything is okay – this is definitely not appropriate.

The issues facing the *'ulamā'* are same everywhere

My dear friends! I also perceive your pain. Some of you complained to me about the problems which you are having with your committees [and trustees], the fact that your efforts are not appreciated, and various other problems. My dear brothers! These issues are not confined to your place. You will face the same issues in India, Pakistan, South Africa, Reunion, Canada [and so on]. The situation of a *maulānā* is the same everywhere. In South Africa, if a person earns R3000-00 (rands), a *maulānā* will earn R1200-00 (rands). When we calculate this against our Indian rupee, we think it is a lot of money. But when a person goes there, has to pay rent for his house, and buy food for himself and his family, his situation is the same as a person earning Rs.

1200-00 (rupees) in India. I have met all the *ʿulamā'* of Canada and asked them what they earn. Some of them earn $350 and others earn $400, while their expenses are $1200. Now after the poor *maulānā* teaches for two hours, he goes around offering tuition, and doing other menial jobs. If he does not do this, he gives up teaching completely and delivers newspapers every morning to the peoples' houses. Such is the condition of the *ʿulamā'* in Canada. While we assume that if the *ʿulamā'* come here [to the West], their financial position will be very good.

About 300 *ʿulamā'* have graduated here from Dār al-ʿUlūm Bury and Dewsbury. Yet people are telling me they cannot find *ʿulamā'* to teach. During this trip, several people informed me that the *ʿulamā'* are not prepared to teach. What is the reason for this? When we ask the *maulānā*, he complains about the committees and trustees. We have to ponder and think – if we are going to complain and abandon the field of Islamic education, will the *ummah* be able to progress? Will the beliefs of their children remain correct? Without doubt, we may get some comfort and luxury from doing other jobs, and earn more money. We may live a comfortable life. But in the process, the *ummah* will be destroyed. Whereas our elders bore all difficulties, tied rocks to their stomachs, and fulfilled the responsibilities of *Dīn*. We will have to do the same in Britain as well. May Allāh *taʿālā* give us the inspiration to carry out this responsibility.

My dear brothers! It is essential for us to be aware of conditions surrounding us. We must know what is happening in this world, and at what speed. When a trivial incident takes place in a madrasah, the government issues a strict notice to it. They will see one or two rats in the madrasah kitchen and will order the closure of the kitchen. These are excuses to vex the madrasah authorities. Now we have to run our organizations, *makātib*, *masājid* and academies in the face of these powers. We will have to learn the English language which is a compulsory language in this country. In so doing, we will be able to converse with them in their language. My dear brothers! The *ʿulamā'* have to think of ways to convey the writings of our elders to the libraries.

I visited several libraries here in London and in Canada. I would go to the librarian and ask him to show me the section containing books on Islam. On directing me to the relevant section, I find it filled with books written by Qadianis. We do not have the inspiration to at least place the books of our elders in these libraries. We cannot do this.

We cannot even go to the hostels where Muslim boys and girls are studying and give them small booklets on the subject of Islam. We must give them the booklets, tell them to read them when they get the time, and we will visit them after two weeks. We must go after two weeks and ask if they read the booklets, if they have any questions to ask. They might raise some objections. At least

we will learn what is troubling their minds. As long as we do not meet them, we will not know what is troubling their minds, what doubts they have, what questions they have about Islam, why are they distancing themselves from Islam, etc.

The reason the youth are staying away from the musjid

My dear friends! The newspapers are providing reasons why Muslim youth are distancing themselves from the musjid. I read in the *Jang* newspaper the reasons for this. One of the reasons is the excessive collectors who come to the musjids and announce their presence after every salāh. These poor youngsters cannot understand why they have to give these collectors one pound after every salāh.

The other reason which is mentioned is that the musjid committee members are very stubborn and never take the youth into consideration and never ask about them. The youth are asking: We are also *musallīs*, why does no one ask us anything?

The third reason provided by the newspaper is that when a youngster poses a question to the *'ulamā'*, they are unable to provide an answer in accordance with the youth's mentality. At times, the *'ulamā'* become angry and say to the youngster that he has a blasphemous mind. This is not correct. We have to listen to whatever they say and try to understand it. If we are unable to

provide a suitable answer, we must say to them: "Very well, I will think about the matter and give you an answer tomorrow." What is so bad about saying you do not understand at present, you will ask someone and provide an answer tomorrow? Do not scold the youngster for posing a question.

The need for practical wisdom

You have to make an all out effort to teach these children who come to study under you. You will have to resort to practical wisdom. We were just discussing this morning about some of the complaints which are received about some of the teachers. They will hold a small six year old child by his ears and disgrace him in front of all. There were occasions when such treatment affected the child so badly that he could not stand upright. We cannot commit such oppression in this country. In our villages at home [in India], the parents come and tell us: "Maulānā, you must not hesitate in punishing my child. The flesh is for you and the bones are for us." You cannot do this here in Britain. You will have to gauge the situation. When they can teach to school and college level without meting out any corporal punishment, why can't we do it with 5-6 year old children? A bit of strictness is necessary, and we can mete out some light punishment. But we should not adopt a way which causes the child to detest studying under us and runs away.

My dear friends! We have to understand the situation. If we do not take the situation into

consideration, we will err. These children will become alienated from us. They will keep away from the madrasah, they will distance themselves from the *maktab*, they will detest the *'ulamā'*. We have to understand that we have to win over a child in whatever way possible. No matter what the nature of a person or child may be, when you meet him, you have to offer *salām* to him. Say to him: *As salāmu 'alaykum* brother. What are you studying? What is your name? Whose son are you?

If you start the conversation, he will be greatly pleased. But if we adopt a stern demeanour and refuse to offer *salām* to a child, and feel he ought to offer *salām* to you, you will never be able to effect any reformation. I have experienced this with countless youngsters. If you meet them and speak to them in a pleasant manner, they will be attracted to you gradually. Allāh *ta'ālā* has blessed the youth with certain capabilities. They will be prepared to die out of love for us. It is they who will be able to carry out the work of *Dīn*.

Criticism and backbiting have injured us

My dear friends! I make an earnest appeal to you to ponder over these conditions, develop unity, and create a bond among yourselves. The work which is being done in Birmingham, Blackburn, Preston, Bolton and Leicester has to be coordinated amongst yourselves. I make an earnest appeal to you to abstain from criticizing anyone. Speaking out against others and

accusing them of doing this and doing that is not going to achieve anything. Neither will our respect remain intact nor theirs. If someone speaks ill of another to you, tell him you know nothing about him, you are an ordinary simple person, you are engaged in a particular task, and you would like him to advise you. Cut him off in this way, and you will end this illness. Our mutual criticism and backbiting has injured us all. This is a dangerous situation. We have to increase and highlight the honour of our elders. It is essential for us to connect the *ummah* to our elders.

Hadrat Bāndwī's *rahimahullāh* sincerity

Hadrat Maulānā Siddīq Ahmad Sāhib *dāmat barakātuhum* (passed away on 23 Rabīʿ ath-Thānī 1418/28 August 1997) came to this country for five days. On his first day in Manchester, someone announced that Hadrat would accept *bayʿah*, those who wish, may pledge *bayʿah* to him. Hadrat strictly refused, and said firmly: "I will not accept any person's *bayʿah*." He then said: "You have *ʿulamā'* and *mashā'ikh* who have been permitted by our elders to initiate *murīds*. Why are the people not going to them? What is wrong with you people? I have come from overseas, I will remain here for a few days, and you want to pledge *bayʿah* to me!? Why do you not value your local *ʿulamā'*?"

He then addressed us saying: "This is a serious error of the *ummah* – people do not value their local *ʿulamā'*." Hadrat impressed on us to

emphasize this in our talks: “You must honour your local *ʿulamā’*, and remain attached to them. This is a major mental error when the *maulānā* in one’s own house is not honoured, yet we run behind a *maulānā* who has come from outside.” This really shows Hadrat’s high level of selflessness and sincerity for Allāh’s sake for not having accepted the *bayʿah* of the people here.

My dear friends! If it was me and you, we would have gladly accepted the *bayʿah* and increased our circle of followers. Today, people want to surround others and bring them within their fold, and prevent them from going to others. This is what we strive to do. But Hadrat is saying, “No, I will not do this. The *mashā’ikh* who are here – he then named them separately, such and such person is present, such and such person is here – go to him, explain your situation to him, because tomorrow I will return to Bānda and you will not even write a letter to me.” Look at his selflessness. May Allāh *taʿālā* bless our elders with long life.

Hadrat Bāndwī’s *rahimahullāh* affection

My dear brothers! These elders have laid out the way for us. Their lives are examples for us even now. Look at the selflessness and toiling with which they are traversing this earth. I know fully well how Hadrat started the madrasah in Bānda. It was an absolute barren area. There was not a single *hāfiz* in the entire region. Hadrat started his madrasah under a tree in Hathaurah. It is

still a small village at present. Even now, you will not find a large building or house. He started his madrasah there. The children of the rural places would come to him and live with him. When they felt lonely and wanted to go back home, they would cry. Hadrat would pass his hand over their heads and ask: “Son, what is troubling you? Do you not like the food of the hostel? Come with me to my house and eat with me.” This is how he taught them. *Al-hamdulillāh*, that entire region now has about 500 *huffāz*.

Hadrat Bāndwī’s *rahimahullāh* altruism

Hadrat used to personally wash the students’ toilets. I did not want to mention this in Hadrat’s presence. I used to feel ashamed to say in his presence that he was a man who used to wash the students’ toilets with his own hands. And that too, the toilets which are found in U.P. – not this flush system where you merely flush the toilet and it becomes clean. I am referring to the bucket system of toilets which are cleaned by toilet cleaners. Hadrat Maulānā cleaned such toilets with his own hands so that the children of this *ummah* may learn something. When you find such genuine selflessness, you find changes in the world. My dear friends! He changed the condition of the entire region. When a non-Muslim sees Hadrat today, he stands up out of respect for him and addresses him as “Bābā” (a term of respect).

Hadrat Bāndwī's *rahimahullāh* acceptance

Maulānā Yūsuf Jassat Sāhib, another person and myself were seated at the Bānda railway station. A group of Hindus were seated in front of Hadrat Maulānā and were requesting him to write *taʿwīdh* for them. Hadrat was busy writing the *taʿwīdh* when the train arrived. Maulānā said: "Hadrat, the train has arrived. Come, let us go. You can stop writing *taʿwīdh* now." The Station Master said: "Hadrat, I will not give the signal to the train as long as you do not finish writing the *taʿwīdh*." This happened just last year when the B.J.P. party was working against the Muslims throughout India.

Look! Hadrat Maulānā first made sacrifices, and then people were prepared to sacrifice themselves for him. He cried before Allāh *taʿālā*, he had a pain for the *ummah*, for the children of this *ummah*. He cried before Allāh *taʿālā* to enable him to be of some service to this *ummah*. He used to cry at night and strive by day. He sleeps for just four and half hours in four days.

My dear brothers! We do not have this quality of striving within us. We are languishing in luxury. You and I – we are all on the same ship. May Allāh *taʿālā* inspire us to develop a pain for the *ummah*, and we must be so united that we consult each other, the people of one city must consult those of another city. We now have the ease of the telephone. I say to people: "O servants of Allāh! There is no easier place to work than

here. If you encounter a problem or incident here, you can immediately send a fax to an elder and say to him: "Hadrat, we are faced with this problem, what is your opinion in this regard?" What is so difficult about voicing one's opinion? Does it belittle us in any way?

The *ummah* will remain alive when it remains connected to its past

My dear friends! There is a need for us to remain connected to each other, to prepare a syllabus which is in line with the needs of this country, maintain contact with the youth in the schools, we will have to publish our literature in a particular manner, and have certain programmes for our girls. Maulānā just now related to us what type of life our girls are leading.

My dear brothers! There is a need for much endeavour, or else the *ummah* will be left scattered. Remember! When a nation severs its ties from its pious predecessors, from its history, and casts aside their teachings, such a nation is reduced to a non-entity with no signs of survival. This is a decision passed by history: nations remain alive as long as they remain attached to their past. If not, their existence and identity will be destroyed. We will have to maintain our language, our culture and our way of thinking as maintained by our pious elders. Only then will we be able to maintain our identity. And if we waver in the least, we will be destroyed. A major responsibility in this regard rests with the

ʿulamā’. This is the meaning of the inheritance of Rasūlullāh *sallallāhu ʿalayhi wa sallam* – we must have the same concern and worry which was in Rasūlullāh *sallallāhu ʿalayhi wa sallam*. Allāh *taʿālā* Himself addressed Rasūlullāh *sallallāhu ʿalayhi wa sallam* thus:

لَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلىٰ أَلاَّ يَكُوْنُوْا مُؤْمِنِيْنَ

"You will probably destroy yourself if these people do not become believers."

We learn from this that Rasūlullāh *sallallāhu ʿalayhi wa sallam* used to become so restless at their not becoming Muslims that he would come onto the verge of destruction. The Qur'ān stopped him from this. Maulānā ʿAlī Miyā Sāhib *rahimahullāh* and Maulānā Manzūr [Nuʿmānī] Sāhib *rahimahullāh* perceived this restlessness in Hadrat Maulānā Ilyās Sāhib *rahimahullāh*. Maulānā ʿAlī Miyā Sāhib *rahimahullāh* wrote in his biography on Hadrat Maulānā Ilyās Sāhib *rahimahullāh* that a striking quality in him was the immense pain for the *ummah* which Allāh *taʿālā* blessed him with, through which he would become restless. Even when he was ill, he was concerned about what is going to happen to the *Dīn*? What is going to happen to the *ummah*? In which direction is the *ummah* heading? Maulānā ʿAlī Miyā *rahimahullāh* writes that many senior pious personalities were present at the time. But the pain and restlessness which Allāh *taʿālā* bestowed to his heart was rarely seen in others. The result of this pain and restlessness is that

the effort of *daʿwah* and *tablīgh* has become common in every corner of the world. May Allāh *taʿālā* also bestow us with such concern, pain and restlessness. Āmīn.

My dear brothers! We are all small, Allāh *taʿālā* is the greatest. What position do we have? What knowledge do we have? We cannot even understand one book written by Hadrat Nānautwī *rahimahullāh* although it is written in the Urdu language. But we should try to read and understand his book, *Āb Hayāt.* Shaykh al-Islam ʿAllāmah Shabbīr Ahmad ʿUthmānī *rahimahullāh* says: "I read this book ten times, only then did I understand this work of Hadrat Maulānā Muhammad Qāsim Nānautwī *rahimahullāh.*"

So I thought to myself that we cannot even understand the Urdu books of these *ʿulamā'*, then on what basis can we consider ourselves to be great? May Allāh *taʿālā* inspire us to remain attached to our elders. Whatever work we do, we must do it united. Strength can only be achieved with unity. Remember! There is no strength in individualism. When something is done on a united platform, there is weight in it. People will look and say to themselves: Such a large number of *ʿulamā'* are considering a certain thing to be evil! If not one hundred percent, at least fifty percent of the people will certainly accept what you say. Brothers! If it is publicly known that fifty *ʿulamā'* have signed that a certain thing is *harām*, the depths of their hearts will call out and say: "What answer will I give on the day of

Resurrection?" Talks should be repeatedly delivered about the Hereafter because when there is conviction about the Hereafter, the roots of *īmān* are strengthened.

The controller of sins

The *ʿulamā'* write in their books that the thing which Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* stressed on during his thirteen year stay in Makkah was regard to the Hereafter. When conviction with regard to accounting of deeds in the Hereafter is created in nations, there is no need to tell them anything further. This is a powerful controller which causes man to run on the straight path. He becomes conscious of the fact that he is accountable for his deeds before Allāh *taʿālā*. But when this conviction becomes weak, no talk and lecture will help, no book will help, no *maulwī s̲āh̲ib* will help, and no non-*maulwī s̲āh̲ib* will help.

Just the other day we were speaking in Batley on the subject of divorce. While we were speaking, a *maulwī s̲āh̲ib* shouted in a loud voice and addressed me saying: "Maulwī S̲āh̲ib! The muftīs over here also do the same thing." I indicated to him to remain silent. I feel that if the muftīs, maulānās and people like us are doing the same thing, it is because their conviction in the Hereafter is gone weak. If our conviction was not weak, we would never have done this.

We read Allāh's Book and the Ahādīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. After reading them, how can it be permissible for us to do something which is not permitted by the Sharīʿah? Such audacity can only be displayed by a person whose conviction in the Hereafter is wavering. This conviction will develop when we place our hands in the hands of Allāh's pious servants. The first need for us is to establish a bond with the *Ahlullāh* and Allāh's pious servants. We must study their books. We must undertake a deep study of the present movements. We must create unity. This is the solution to the conditions in this country. If we do not turn our attention to all this, our value will not remain in the least.

My dear brothers! There was a time when the Christian priests did not guide the people correctly in this country. They did not explain their religion in the correct manner. Consequently, their religion was uprooted throughout Europe. Maulānā ʿAlī Miyā Sāhib *rahimahullāh* writes the reason for this: The religious group was not able to explain and present their religion in a manner which would be appreciated by the intelligentsia. They placed many restrictions on them. Consequently, their youth said that this is a religion which does not allow us to progress. On the other hand, there is much leeway in Islam, there are many concessions in Islam. If the *ʿulamā'* study Islam in the proper manner and present the Qur'ān and Hadīth according to the current situation, many

people will embrace Islam. May Allāh *taʿālā* inspire us.

An echo from the heart

My dear friends! I make an earnest appeal to you that this assembly of ours must not be merely an assembly where a talk is delivered and heard. I did not intend delivering any talk. I merely wanted to present something which was lurking in my heart, viz. there is a need for us to ponder over our syllabus and you should also express your views in this regard. I am most pleased to say that wherever I went, I saw young *ʿulamā'* who have the desire to do some work. I saw them in Batley and Leicester. And I hope that *ʿulamā'* with enthusiasm and yearning to serve will come to the forefront in other places as well. All their efforts must be united. You can now offer your opinions and views, or say whatever else you wish to say. May Allāh *taʿālā* inspire us all to do good and accept us for His *Dīn*.

وآخر دعوانا أن الحمد لله رب العالمين

TAQWĀ: THE MEASURE OF MAN'S VALUE AND WORTH

MUSJID AN-NŪR, LEICESTER, U.K.

This talk of Hadrat *dāmat barakātuhum* was delivered at Musjid an-Nūr, Leicester, U.K. on 2nd August 1998. In it, he explains in the light of the Qur'ān and Hadīth that man's value and worth lies in *taqwā* and high character.

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين وعلى اله وأصحابه أجمعين. أما بعد!

أعوذ بالله من الشيطان الرجيم، بسم الله الرحم الرحيم: ﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى، فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى﴾، صدق الله العظيم.

Respected *ʿulamā'*, and dear elders and friends!

I am no lecturer or orator. I spent many years in a madrasah, and I still think in my heart that I am an ordinary student. May Allāh *taʿālā* keep me as a student for the rest of my life and cause me to pass away in this state.

It is solely based on the love of Hadrat Maulānā Salīm Sāhib *dāmat barakātuhum* who remembers this insignificant servant on different occasions, and it is because of his love and affection that these journeys take place. May Allāh *taʿālā* accept his love and reward him greatly.

A prescription to repulse evil

You have been listening to the talks of our elders for the last two days. Hadrat Maulānā Muhammad Yūsuf Sāhib Ludhianwī *dāmat barakātuhum* delivered a talk in this musjid two days ago. And yesterday, Hadrat Maulānā Sayyid Asʿad Madanī Sāhib *dāmat barakātuhum* delivered a talk. My dear friends! The attendance of these pious elders is most beneficial to the *ummah*. Hadrat Imām Ghazzālī *rahimahullāh* has written that for a practising *ʿālim* to merely pass

by a town is an effective means of repulsing evils. When a practising *'ālim* passes through a town, it has its effects. So you people are extremely fortunate for having many senior *'ulamā'*, scholars, and pious personalities coming here every summer since several years. Just a few days ago, Hadrat Maulānā Fārūq Sāhib of Sukkhur had come here. He is one of the senior *khulafā'* of Hadrat Maulānā Muhammad Masīhullāh Khān Sāhib *rahimahullāh*. Even at present, you have many senior *'ulamā'* who are visiting you. We have to value them and remain in their company.

I read a verse of the Qur'ān to you in which Allāh *ta'ālā* says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى، فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

The person who fears standing before Allāh and restrained his self from desires, who abandoned his own wishes and subjugated himself to the will of Allāh *ta'ālā*, and restrained his desires; shall have Paradise as his abode.

Paradise cannot be acquired by mere wishes

Every Muslim, no matter how weak his *īmān* may be, desires Allāh *ta'ālā* to admit him into Paradise. This is a deep-seated wish of every Muslim. You will not find a Muslim who does not desire and wish for entry into Paradise. But my dear brothers! Paradise is not gained through

wishes only. This is why Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said:

مَنْ خَافَ أَدْلَجَ وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزِلَ

"The person who fears will undertake a journey early in the morning. And the one who leaves quickly in the morning will reach his destination."

Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* then said:

أَلاَ سِلْعَةُ اللهِ غَالِيَةٌ، أَلاَ سِلْعَةُ اللهِ الْجَنَّةُ

"Allāh's gift is very valuable, Allāh's gift is Paradise."

But we will have to do some deeds to acquire it, and we will have to place our life in the correct direction.

Taqwā: the measure of man's value and worth

My dear friends! Man's value and worth has been measured in every era. The era in which materialists placed a person's value and worth in his wealth and riches is an era of tests and corruption. You can study the entire history from the time of H̲ad̲rat Ādam *ʿalayhis salām* till now, and you will find that whenever man's value was measured by his wealth, there was widespread corruption and evil. And when man's value was measured by his piety and character, it was an era of peace and tranquillity. All the Prophets *ʿalayhimus salām* firmly embedded this point in

the minds of the people by saying: Look! There is no need to run after wealth and riches. There is a need to hasten towards *taqwā* and character. If you choose *taqwā* and put right your character, peace and tranquillity will spread throughout humanity.

This is why the Qur'ān says:

إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَّأُنْثَى

"We created you from a male and a female"

وَجَعَلْنَاكُمْ شُعُوْبًا وَّقَبَائِلَ

"And made you into different nations and tribes"

لِتَعَارَفُوْا

"So that you may recognize each other."

Man's value does not lie in his being a *sayyid* (descendant of Rasūlullāh *s̱allallāhu ʿalayhi wa sallam*), a *pathān*, being a resident of a certain village or of a certain region, of being from a top level of people, etc. There is no room for this in the Sharīʿah. These things which have settled in our minds about a person being from the wealthy class, another being from the poor class, another being from here, another being from such a nation, etc. has broken humanity to bits and resulted in fights and wars. Allāh *taʿālā* says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ

"The most honourable of you in Allāh's sight is the one who is most pious."

This verse considers *taqwā* to be the measure of a man's worth and value. May Allāh *taʿālā* inspire us all to acquire it.

An incident related to where wealth was made the measure of man's worth

When man sees that people of this world are only attaching value to those who are wealthy, he casts *taqwā* aside and hastens towards wealth. When wealth has such a status in human society, people run towards it. Our *ustādh* (teacher), H̲ad̲rat Maulānā Miʿrāj S̲āh̲ib *rah̲imahullāh,*[1] used to relate a story about Mutanabbī to us. He used to go to the kings and rulers and compose lines of poetry in their praise. He was extremely desirous of being appointed as an *amīr* of a place or made ruler over a region, and of having a lot of wealth. Someone asked him: "You are such a powerful poet, yet you are hankering so much after this world and after wealth!?"

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[1] H̲ad̲rat says: "He was a lecturer at Dār al-ʿUlūm Deoband and I studied *Dīwān-e-Mutanabbī* under him. Mutanabbī was a famous poet of the ʿAbbāsī (Abbasid) era. His book is still taught in our *madāris*."

He replied: “Previously, I did not have so much of desire for this world. But one day I was walking and I passed by a fruit seller who was seated on the road with a basket of fruit in front of him. I asked him: ‘What is the price of this fruit?’ He replied: “Ten dirhams.” Mutanabbī was a poor person and the fruit seller thought he probably does not have the money to buy it. He therefore did not pay much attention to him, and merely asked: “Do you want to buy it?” Mutanabbī said: “Reduce the price a little, I have eight dirhams. Give it to me for this amount.” The fruit seller said: “No, I cannot sell it for less than ten dirhams.” Mutanabbī was insisting and the fruit seller was refusing. It so happened that a wealthy man’s son who was mounted on a horse happened to pass by. The fruit seller carried the basket towards him and asked him to buy the fruit. The boy said: “I have no need for it.” The fruit seller began running behind him, and was begging him to buy the fruit. He was describing how excellent and fresh the fruit was. The boy said: “I have absolutely no need for it.” The fruit seller said: “I am selling it for ten dirhams, you can have it for seven dirhams.” He then brought the price down to six and then five dirhams. When he said five dirhams, the boy said: “Very well, you must deliver it to my house.”

Mutanabbī was watching this entire scene and thinking to himself: “I asked him to sell it to me for eight dirhams but he refused. But here he is running behind that boy and is prepared to sell it

to him for five dirhams. Not only that, he is prepared to deliver it to his house!"

Mutanabbī said: "I realized that as long as a person does not have wealth in this world, he has no value, no matter how great a poet he is, or how great an *ʿālim* he is. No one is going to bother about him."

If we learn of how big a bank balance a certain person has – no matter how ignorant he may be – people will stand up for him and accord him the greatest respect. But if there is a poor *h̲afiz̲* of the Qur'ān or an *ʿālim*, no one bothers about him. You witness this all the time.

The reality of this world according to a H̲adīth

Nevertheless, values have changed, and the measure of a person's worth has changed. This is why the Prophets *ʿalayhimus salām* endeavoured to reduce the value of this world in the sight of the people. They showed to the people that this world after which they are hankering is not going to help them in any way. Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* used to explain to the S̲ah̲ābah *rad̲iyallāhu ʿanhum* through different examples. It is related that he was walking with a group of S̲ah̲ābah *rad̲iyallāhu ʿanhum* in Madīnah Munawwarah. On the way, they passed by a dead kid goat whose ears were also cut off. Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* looked at it, stood up, and asked: "Who from among you will buy this goat?"

The Sahābah *radiyallāhu ʿanhum* looked at him in surprise and asked: "O Rasūlullāh! Can anyone ever be interested in buying such a goat!? Its ears are cut off, it has no tail, and to top it all, it is dead." Rasūlullāh *sallallāhu ʿalayhi wa sallam* saw an abhorrence in their hearts towards this goat, and they were considering it to be absolutely worthless. So he said: "In Allāh's sight, this world is more worthless than this goat."

The Prophets *ʿalayhimus salām* totally reduced the value of this world in the hearts of the people. By reducing the value of this world, they increased the value of the Hereafter.

Destruction for whom

This is why the Qur'ān repeatedly speaks of these things. We read the Qur'ān, we read it in our salāh, but we do not ponder over it. We read in the *maghrib salāh*:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

"Destruction to every slanderer, fault finder."

This is the habit of those who have a bit of wealth. The Qur'ān has a unique sequence. When we were in Dhābel, we studied under Hadrat Maulānā Muhammad Yūsuf Sāhib Binnaurī *rahimahullāh*. He translated the word *wayl* as destruction, and said: "This word also refers to the name of a valley in Hell. When an inhabitant of Hell is cast into this valley, he will continue

falling down for seventy years. I heard this explanation from Hadrat Maulānā Muhammad Yūsuf Sāhib Binnaurī *rahimahullāh*.

The Qur'ān issues a warning of destruction for those who occupy themselves in slandering and fault-finding. Who are these people who have so much time to criticize others and make observations about them? Allāh *taʿālā* says further on with regard to them:

اَلَّذِيْ جَمَعَ مَالاً وَّعَدَّدَهُ

"He is the one who accumulates wealth and continually counts it."

He keeps on counting it and thinks to himself, now I have so much, now I have so much. When he accumulates this wealth, he starts finding fault with the poor. He thinks to himself: "What will this foolish person earn and accumulate. Look at how much I accumulated in just five years. He is a stupid person, he does not even know how to run a business. Such and such person is like this and like that." His tongue begins to work like a scissor.

The Qur'ān says, there is *wayl* for such a person who slanders and finds fault with others. He continually counts his wealth and hoards it. He then thinks that his wealth will enable him to remain in this world forever.

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

"He thinks his wealth will remain forever with him."

The Qur'ān sternly rejects this notion by saying:

كَلاَّ

"Never!"

Those who know Arabic will know the meaning of this word. In other words, those of you who sit down and think that this wealth will give you life, you will be honoured through it, you will always be remembered because of your wealth – then your thinking is totally wrong.

The world is still drawn to them

Many wealthy people and great kings came into this world and departed. There is no one to even ask about them today. The kingship of Akbar had spread throughout India because he started his *Dīn-e-Ilāhī* and appeased the non-Muslims. He got married to Hindu women and increased his authority. But today, there are millions of people who do not know where he is buried. Whereas many people know where H̲ad̲rat Khwājah Muʿīn ad-Dīn Chishtī *rah̲imahullāh*, H̲ad̲rat Niz̲ām ad-Dīn Auliyā' *rah̲imahullāh*, H̲ad̲rat Khwājah Bakhtiyār Kākī *rah̲imahullāh* and H̲ad̲rat Khwājah Bāqī Billāh *rah̲imahullāh* are buried. Even today, no day passes in which the Qur'ān is

not read at the grave of Khwājah Ajmerī *rahimahullāh*. He was a pauper who used to wear simple and ordinary clothes, and wooden sandals. How many years have passed since his demise! How much the world has advanced! Yet people in America receive letters from Ajmer Sharīf. I saw this in Canada: special money orders are printed and posted to the people in Canada, requesting them to send money as vows. Whether this is correct or not is another matter, but it makes me think: One is the king of India, Akbar, and no one knows where he is buried. And then there is Hadrat Khwājah Mu'īn ad-Dīn Chishtī *rahimahullāh* to whom the world is still attracted. It is something to think about. The wealthy assumed they would remain in this world forever, and people will always remember them. But the Qur'ān says: "Never."

لَيُنْبَذَنَّ فِي الْحُطَمَةِ

"He shall certainly be flung into the crusher [Hell-fire]."

The Qur'ān uses extremely stern words. If the wealthy were to read this sūrah with understanding, their hearts will tremble. Unfortunately, we do not even try to understand the Qur'ān.

The cricket craze

So I was telling you about how people's thinking changes. They become inclined towards a

particular thing and they will run headlong towards it. I see small children in our India having a cricket ball in their hands and they will be playing cricket. There is a craze for cricket in every small village. In our rural areas, the poor children have no money. They will go around, pick up three large sticks, dig them into the ground, and hold another stick in their hands [as a bat] and play cricket. When I pondered over this, I realized that matches were being played in different parts of the world, and these are broadcast on television. The newspapers contain full page articles, a match was played in a certain place, the team which won received so many thousand dollars, and such and such player received a car, or some other prize. Now because there is an inclination towards wealth, every person wants to become a cricketer so that he may also have a chance. A cricketer is highly valued and receives big prizes. So the children's inclination is because of the value which is attached to the cricketer.

Two important secrets for progress

Japan realized it is destroyed and defeated. You all know about the atom bomb which was dropped over Hiroshima and Nagasaki, and this left Japan in ruins. Now they had to rebuild and reconstruct the country. They forgot everything else and devoted themselves entirely towards its progress. You must study the efforts which they made in this regard.

My dear friends! You must understand this much: Nations rise through two things: (1) an excellent system of education, (2) good economic conditions. A nation which has an excellent education system and good economic conditions will not become a slave of anyone. The nations of the world have realized this secret and know what they have to do. And so, they increased the salaries of teachers drastically. I was reading in the newspaper the reasons behind the quick progress of Japan and its excellent position in the world in such a short time. America is begging Japan not to manufacture so many cars because its own factories will close down. Such is the position of Japan. How did this happen? I read a report which stated that Japan spent so much on education and gave teachers such a high position, that every person now wanted his child to have the best education so that he could also become a teacher. They increased the value of education in this way.

A prophetic teaching on serving humanity

The sights of the Prophets *ʿalayhimus salām* are set on success in the Hereafter. This is why they increase the value of the Hereafter. They increased the value of *taqwā*, and they increased the value of serving humanity. If a person makes another human happy, if he helps a poor person, then Allāh *taʿālā* bestows him with lofty positions in Paradise, and He is pleased with him.

Through his actions, Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* taught us that this world means being of assistance to one's fellow humans. H̲ad̲rat Khadījah *rad̲iyallāhu ʿanhā* was very wealthy. She was one of the wealthiest women of Makkah. But when she married Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*, he spent all her wealth on the poor. He could have engaged in business. You all know that before he married her, he took her goods for trade to Syria and he brought back many profits. These profits caused her to think to herself: This young man is very trustworthy, he has excellent character, and Allāh *taʿālā* has blessed my wealth through him. I ought to get married to him. But Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* did not bother about increasing her wealth. He spent it on the poor and showed that there is no value for wealth in this world. Rather, there is value in serving Allāh's creation and living according to His dictates.

A similitude of this world

The Qur'ān described the similitude of this world in different ways. Allāh *taʿālā* says:

اِعْلَمُوْا أَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ وَّتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الأَمْوَالِ وَالأَوْلاَدِ

"Know that the worldly life is a play, an amusement, a show, mutual boasting among you, and a quest for more riches and children." (Sūrah al-H̲adīd, 57: 20)

Look at the sequence with which the Qur'ān portrayed a picture of this world. A small child is attached to play and amusement. Without even realizing it, he will spend the entire day in his play. He will remain engrossed in play and amusement. When he turns fourteen, he enters another phase of beautification and mutual boasting. He will stand in front of the mirror and look at himself. He will look at his clothes, he will style his hair. Then comes the stage between twenty and thirty years. He becomes engrossed in his marital life, and is concerned about accumulating wealth. This is the psychology of man as portrayed in the Qur'ān.

Nevertheless, one stage of man is the stage of play and amusement, then the stage of beautification and mutual boasting, of dressing up and worrying about one's appearance. And the third stage is of engrossment with wealth and marital life. But these are all a waste because the life of the Hereafter is eternal. The Qur'ān says that all these stages will come to an end. A stage will come when man will have to leave all these things and depart. He will have to give an account of all these things in the Hereafter. Allāh *taʿālā* directed our attention to this in Sūrah at-Takāthur. He says:

أَلْهٰكُمُ التَّكَاثُرُ حَتّٰى زُرْتُمُ الْمَقَابِرَ

"The greed for more and more has kept you heedless. Till you visit the graves."

The word *takāthur* refers to competing against each other in the accumulation of wealth. According to some commentators it refers to competing against each other in having more children because this was a source of pride in those days. The bigger one's family, the more one's pride. They would fight against each other in this regard to the extent of going to a graveyard and counting the number of graves which belonged to their family. One person would say to the other: "Look at how many of my family members are buried here!"

Another explanation is this: You used to compete against each other and dispute with each other with regard to your wealth and this continued until you died and were made to rest in your graves. But you did not solve this issue. Each one wants to outdo the other. If someone has five million pounds, why can't I have six million? This is known as *takāthur al-amwāl* (the desire to accumulate more wealth).

My dear friends! All these things will remain behind in this world and you will be questioned by Allāh *taʿālā* about whatever you have:

ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ

"Then on that day you will certainly be asked about the reality of the bounties."

The more you accumulate, the more you will be questioned. The more you accumulate, the longer your accounting will be.

We must take benefit from this world; not become engrossed in it

My dear friends! Man must make a decision to adopt a life as dictated by Allāh *taʿālā* and not by his whims and fancies. Me and you – all of us – are presently living a life dictated by our whims and fancies, and not as dictated by Allāh *taʿālā*. The sole reason for the problems which we are facing, the disputes which are taking place, the wars which are being waged in different countries, the corruption and instability which we are experiencing despite the proliferation of education is that man has increased his usage of things beyond what he was supposed to. This world was created so that we may derive benefit from it in order to establish and continue Allāh's worship. We may take benefit from the world, but not become occupied with it.

This is why the Qur'ān stops us from not eating and not drinking. But it has prohibited us from going beyond the limits in this regard. Allāh *taʿālā* says:

كُلُوْا وَاشْرَبُوْا وَلاَ تُسْرِفُوْا

"Eat and drink, but do not be extravagant – do not go beyond the limit."

Rasūlullāh *sallallāhu ʿalayhi wa sallam* explained this point repeatedly to the Sahābah *radiyallāhu ʿanhum* in numerous Ahādīth in various ways. If this point is firmly settled in our hearts that we have not come into this world solely to accumulate wealth, to increase our worldly comforts, to extend our houses, to continually increase our household effects – but we have to worry about the Hereafter, fear standing before Allāh *taʿālā*, and be mindful of the accounting of deeds on the day of Resurrection – our life will be successful.

Instead of fulfilling rights, we are usurping rights

Hadrat Maulānā ʿAlī Miyā Sāhib *rahimahullāh* repeatedly says: Despite the proliferation of so many universities and different sciences, man has become like an absolute animal. He is living a life of animals. Educated people who possess knowledge, culture and education are treating their fellow humans in a manner which animals do not treat their fellow animals. You will read in the newspapers that in this very Europe, 500 people are shot at once and buried in mass graves. Have these people lost their minds and intellects? Are they not seeing all these events on their televisions? Do they not know that it is inappropriate to kill an innocent fellow human merely because of religion? They know all this, but it is the love of the same wealth, property and gold which overpowers them. Why are they usurping our lands? Why are they becoming

powerful? This has placed them above animalism. They have forgotten the position of humanity and come completely onto the path of ignorance. They are not trying to understand what is happening in the world, and what the world is trying to say to them. They are teaching the lessons of humanity to the entire world and demanding the protection of human rights, but they are themselves usurping and trampling on these rights. The reason for this is that they do not have the life of the Hereafter before them. Had the Hereafter been in front of them and had they been conscious of their accountability before Allāh *taʿālā*, they would have understood this and desisted.

Faqīh al-Ummah *rahimahullāh* reprimands a wealthy man

The verse which I recited at the beginning makes reference to the above point. Allāh *taʿālā* says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى، فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

“The one who fears standing before his Sustainer and restrains his self from desires, shall have Paradise as his abode.”

My dear brothers! The meaning of *hawā* in this verse is “desires”. And the word “desires” refers to an incorrect worldly life, choosing the wrong goods and comforts of this world which we do not really need. Today, we will find many things in our homes which we do not need in the least. But

we will still succumb to our desires and bring them into our homes.

Hadrat Muftī Mahmūd Sāhib *rahimahullāh* used to travel regularly to South Africa. He was very jovial by nature and also very witty. He went to a house on one occasion and a flower vase was placed on a table. Muftī Sāhib asked the owner of the house: "What is this placed on the table?" He replied: "It does not serve any purpose, it is merely for show." Muftī Sāhib said: "I see. Why have you placed that other thing in your display cabinet?" He replied: "For show." Muftī Sāhib asked: "Why is that thing left hanging like that?" He replied: "For show." Muftī Sāhib said: "You have everything here for show, do you have anything which you really use?" From this we learn that we have many unnecessary items in our houses, whereas the *ummah* needs your wealth for its work.

How our money is wasted

My dear friends! Understand this well. Bearing in mind the manner in which the Islamic *ummah* is living in the entire world, it becomes our duty to save every penny of ours and spend it in the correct places. Take stock of just your city of Leicester. Look at how many items of fashion and show are in your houses. Just calculate how much of Coca Cola you drink in a month. Just recently I was studying the census and population of a particular country, and read how many millions of rupees they waste in a year just

on drinking Coca Cola. When people do not drink Coca Cola, they have long life-spans. Even now, you will find villages where Coca Cola is not available. The people there have long life-spans. We have made ourselves accustomed to these things and that is why we cannot do without them. Whereas water is the most excellent bounty of Allāh *taʿālā*. Our entire life depends on water. We cannot live without it. Allāh *taʿālā* says:

وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ أَفَلاَ تَذَكَّرُوْنَ

"We made every living thing from water. Do you not ponder?"

But now it has become a fashion to have huge bottles of these drinks on our tables. When our children [from here] come to India, they do not drink water, they demand Coke. Now one small bottle costs ten rupees. Where is there grandparent going to bring so much money from? The poor elders will buy it for one or two days, but on the third day, they will ask the child to drink water. I have personally witnessed such incidents. Where do these poor people have the money to buy these cool drinks when four or five such children come to their house? If they had to buy five bottles at once, they will need fifty rupees. Then they will have to worry about the next meal. Now who can drink fifty rupees worth of Coke everyday? My dear friends, just ponder over where and how our money is being wasted, and in what conditions the *ummah* is living.

The grief of our brothers ought to trouble us

Just yesterday I saw a photo in the newspaper depicting the poor of Sudan – poor children whose bones are sticking out. Just looking at their eyes brings tears to our eyes. This is a member of the Muslim *ummah* who does not have anything to eat. Whereas our eating tables are spread out and filled to the brim. Where is our fellow-feeling? My dear friends! Living nations of this world cannot survive with such heedlessness. If we have any pain for the *ummah*, any *Dīnī* consciousness, if we read a bit of the Qur'ān and read the biography of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*, then we ought to be troubled by the grief of our fellow brothers, we ought to feel restless.

Minarets of light

My dear friends! The example of Sayyidunā Abū Bakr S̲iddīq *rad̲iyallāhu ʿanhu* is before us. He would only take the essential needs from the Bayt al-Māl (Islamic treasury). His wife felt like eating some sweetmeat. So she began saving a little from the money which Sayyidunā Abū Bakr *rad̲iyallāhu ʿanhu* used to give her for the running of the house. When she collected a sufficient amount after many days, she prepared and cooked the sweetmeat. Abū Bakr *rad̲iyallāhu ʿanhu* asked her: "How did you manage to prepare this sweetmeat?" She replied: "I saved a little of the money which you give me for the running of the house, and after collecting a sufficient

amount, I cooked it today." Abū Bakr *radiyallāhu ʿanhu* said: "I see. This means that we can manage with even less than the amount which I am receiving at present." The next day, he reduced this amount from the Bayt al-Māl.

These are living examples of our pious elders. The Sahābah *radiyallāhu ʿanhum* are lighthouses for us. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said:

أصحابي كالنجوم بأيهم اقتديتم اهتديتم

"My Sahābah are like stars. Whichever one you follow, you will be guided."

These personalities were lighthouses for us. They sat on the thrones of kingship and still displayed these actions to us – that if even a single person of this *ummah* is hungry while a sweetmeat is being prepared in the house of Abū Bakr, then he will not be able to free himself on the day of Resurrection.

Such were our pious predecessors

A villager came to ʿUmar Fārūq *radiyallāhu ʿanhu* and said: "O Amīr al-Mu'minīn! My daughters have no clothes to wear, give me clothes from the Bayt al-Māl." Sayyidunā ʿUmar Fārūq *radiyallāhu ʿanhu* replied: "There is nothing in the Bayt al-Māl at present, so I cannot give you." He replied: "Very well, I am going." ʿUmar *radiyallāhu ʿanhu* asked: "Where are you going and what will you do?" He replied: "I will raise my hands before Allāh *taʿālā*

and say to Him: "Umar is the Amīr al-Mu'minīn but he is not bothered about my daughters." 'Umar *raḏiyallāhu 'anhu* began trembling. The villager said: "O 'Umar! Remember, when we die and we are presented before Allāh *ta'ālā*, this villager's hand will be presented and your neck will be presented."

When 'Umar *raḏiyallāhu 'anhu* heard this statement, he began crying profusely. Amīr al-Mu'minīn Sayyidunā 'Umar Fārūq *raḏiyallāhu 'anhu* said: "Brother! I cannot bear to have your hand placed over my neck on the day of Resurrection. This cannot happen." He went into his house, brought his own daughters' clothes and gave them to the villager. There were a few sheets also which he could use to sew his own clothes.

أولئك آبائي فجئني بمثلهم – إذا جمعتنا يا جرير المجامع

"Such were my forefathers. O Jarīr! Produce the like of them when we assemble in the gathering."

This is how our forefathers were, these were our pious predecessors. Can anyone produce an authority and an administrator like him? He removed the clothes of his own children and gave them to the children of the *ummah*. Our condition is completely different. We live in our houses with the comforts available to us. We read the newspapers, we watch the television, and we see the suffering humanity. Yet millions and millions are wasted in our homes. We have become totally

insensitive. May Allāh *taʿālā* remove our insensitivity and replace it with sensitivity. Āmīn.

Develop a temperament of giving

O Muslim *ummah*! You will be questioned about this wealth:

ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ

"You will certainly be questioned about those bounties and favours on that day [of Resurrection]."

Every single person will be questioned. Show concern for Allāh's servants, those who are hungry, those who are poor, those who have no money to go to school, who cannot educate their children, whose daughters cannot get married – show concern for them all.

My dear friends! Allāh *taʿālā* has given us today, so we ought to tremble. Allāh *taʿālā* gave us the opportunity, He gave us good food, gave us money – how good it will be if we spend on others. How much of joy it will bring to us! When the S̲ah̲ābah *rad̲iyallāhu ʿanhum* used to help a person, they would become very happy, and in this happiness of theirs, they would fall into prostration before Allāh *taʿālā* to express their gratitude to Him. We are withholding our wealth and feeling happy about it, whereas they used to give it to others and feel happy. This is because Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* moulded them into

having a benevolent temperament whereas our temperament is one of begging. We want to take, but we do not want to give.

We came to these foreign countries with the same purpose – to take the wealth and comforts which are available here. But we are not prepared to give the treasure of *īmān* which we possessed, the character which we had, the lofty mannerisms which we had, and the teachings which Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* gave to us. It was our duty to pass it on. We were the representatives of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* in this country. We ought to have displayed through our deeds that this is a very affectionate and kind nation, it cannot bear to see anyone in poverty, it cannot bear to see anyone in pain.

The efforts made by falsehood

My dear friends! The poor are in a strange situation. People are becoming inclined towards apostasy because of poverty. Just this morning, Maulānā Asʿad S̲āh̲ib related to us the situation in Bangladesh, and we were left astounded. The missionaries have trained 90 000 women who will go into the villages and convert people to Christianity. They are of the opinion that half of Bangladesh will be converted to Christianity within fifty years. There is a lot of poverty and need there, while the Muslim *ummah* is intoxicated in its luxuries and comforts. Muslims do not know what is happening to their fellow

Muslims in the rest of the world. What is happening in Sudan, Somalia, Algeria, and so many other places – they know nothing. This is because they are engrossed in their luxuries. May Allāh *taʿālā* bestow us with concern.

Religiousness is a cause of peace and tranquillity

My dear friends! The Qur'ān is read to us so that we may develop correct enthusiasm. We read the Aẖādīth of Rasūlullāh *s̱allallāhu ʿalayhi wa sallam* so that we may learn the correct way of life. We cannot understand what a correct Islamic life is without the Qur'ān and Sunnah of Rasūlullāh *s̱allallāhu ʿalayhi wa sallam.* This is the same thing which I said just now in the marriage ceremony. When *Dīn* comes into our houses, there is peace and tranquillity. I have personally seen absolute peace, tranquillity and harmony in the house in which there is *Dīn.* Even if the people of the house have to eat ordinary bread, there is tranquillity in it. But if there is no *Dīn* in a house, then even after eating sumptuous meals, there is discord in it.

The Hereafter is the essential thing; creating a bond with Allāh *taʿālā* is the essential thing. We have to develop a bond with Allāh *taʿālā,* we have to realize the temporary nature of this world, we have to remember death which is going to follow, and then bear in mind that we will have to stand before Allāh *taʿālā* [and give an account of our deeds]. The Qur'ān has explained this in different

ways. When we read the verses of the Qur'ān, our hearts begin to tremble.

In some of the places, Allāh *taʿālā* has presented such a scene that if we read it correctly with understanding, our hairs will stand on their ends. Sayyid Quṯb *raẖimahullāh* has collated such verses and compiled them in a book titled, *Mashāhid al-Qiyāmah fī al-Qur'ān* (scenes of the Hereafter as depicted in the Qur'ān). For example, Allāh *taʿālā* says:

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ

"The earthquake of the [final] hour is a mighty thing."

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ

"The day when you behold it, every suckling mother will forget her suckling."

وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا

"and every pregnant woman will deliver her burden."

وَتَرَى النَّاسَ سُكٰرٰى

"and you will see people intoxicated."

وَمَا هُمْ بِسُكٰرٰى وَلَكِنَّ عَذَابَ اللهِ شَدِيْدٌ

"yet they are not intoxicated, but the punishment of Allāh is severe."

They will appear to be confused and dazed. These are verses of the Qur'ān. It is impossible for a person of sound temperament to read these verses without having his heart tremble.

The truthfulness of the Qur'ān

There was an earthquake in America about 3-4 years ago. When I went to San Francisco and we were going over a certain bridge, my companions informed me that when the earthquake struck, 45 cars fell down the bridge immediately. When the BBC interviewed a few people, they related: "We did not even know where we were and what was happening. We were not even conscious of where our children were and where our house was. It seemed as if we were all intoxicated."

When they said: "It seemed as if we were all intoxicated", I thought of these words of the Qur'ān wherein Allāh *taʿālā* says:

وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلَكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ

"and you will see people intoxicated yet they are not intoxicated, but the punishment of Allāh is severe."

We ought to fear Allāh *taʿālā*. Read the Qur'ān with contemplation. Sit in the company of the *ʿulamā'* and try to understand the verses of the

Qur'ān. My dear friends! What is this which is kept in our houses in *juzdāns* (Qur'ān bags)? The Qur'ān was not meant to be wrapped in silken cloths. It is a book of guidance which explains how we are to lead our lives. Teach it to your children. Look at your own lives and think to yourselves – Allāh *taʿālā* created us for His worship, we have to be grateful to Him for whatever bounties He bestowed to us, and we must spend on Allāh's servants. May Allāh *taʿālā* inspire us to do this.

My dear brothers! We are Muslims and we have this treasure [of Islam] in our homes. We ought to value it. If other nations tread the wrong path, they have an excuse. But what excuse do we have? We have the glittering examples of the Sahābah *radiyallāhu ʿanhum* before us. Rasūlullāh *sallallāhu ʿalayhi wa sallam* left behind 124 000 Sahābah *radiyallāhu ʿanhum* as examples for us. There was no teacher in the world who left behind such students. It is therefore said that Rasūlullāh *sallallāhu ʿalayhi wa sallam* is the *Ra'īs al-Muʿallimīn* (the head of all teachers). You can study the entire history of humanity, but you will never find an educator and a teacher who prepared such faithful students as the Sahābah *radiyallāhu ʿanhum*.

If the *īmān* of Ibrāhīm *ʿalayhis salām* could be created today

Our pious elders say that we relate the story of Hadrat Khalīlullāh [Ibrāhīm] *ʿalayhis salām* on

the occasion of ʿĪd al-A<u>d</u>-<u>h</u>ā (*Baqri Eid*). Acting on the order of Allāh *taʿālā*, <u>H</u>a<u>d</u>rat Ibrāhīm *ʿalayhis salām* passed a knife over his beloved son's neck. He had seen a dream:

إِنِّيْ أَرَى فِي الْمَنَامِ أَنِّيْ أَذْبَحُكَ

"O Ismāʿīl! I see in a dream that I am slaughtering you."

He was, after all, also the son of a Prophet, and was going to be a Prophet in the future. He said:

يَا أَبَتِ افْعَلْ مَا تُؤْمَرْ

"O my dear father! Do what you have been ordered."

سَتَجِدُنِيْ إِنْشَآءَ اللهُ مِنَ الصَّابِرِيْنَ

"Allāh willing, you will find me of the patient ones."

We are very astonished at this, and it is really something to be astonished about. But our pious elders say: We can take an oath and say that Rasūlullāh *<u>s</u>allallāhu ʿalayhi wa sallam* prepared such 124 000 faithful and devoted students who were prepared to sacrifice their children for Allāh's cause. This is a unique phenomenon of history. The zeal and enthusiasm of Ibrāhīm *ʿalayhis salām* was present in every single <u>S</u>a<u>h</u>ābī.

Sayyidunā Abū Bakr *radiyallāhu ʿanhu* was having a meal one day when his son said to him: "Dear father! You had come in the path of my sword in such and such battle, but I did not kill you because you are my father. I withheld myself and moved away." Sayyidunā Abū Bakr *radiyallāhu ʿanhu* had already picked up a morsel of food, he placed it back on his plate and said: "I take an oath in Allāh's name, had you come in front of me on that day, I would have separated your neck from your head because you had come as an enemy of Rasūlullāh *sallallāhu ʿalayhi wa sallam*." When I read this in the books of history, I thought to myself, this is the same zeal which Hadrat Ibrāhīm *ʿalayhis salām* had.

We should try to develop a zeal like Ibrāhīm's *ʿalayhis salām* and an *īmān* like his as Rasūlullāh *sallallāhu ʿalayhi wa sallam* had done with the Sahābah *radiyallāhu ʿanhum*. May Allāh *taʿālā* inspire us to understand this.

Our way of thinking has changed

O Muslim *ummah*! The Muslims are presently downtrodden. Muslims have to think about how they must spend the wealth which they are earning. I always say this when I am in India as well. There is certainly a lot of benefit in building a musjid, there are tremendous rewards for it. The person who builds a house for Allāh [a musjid] in this world, Allāh *taʿālā* will build a house in Paradise for him. This is mentioned in the Hadīth. But this does not mean you must

build a musjid with Italian tiles which cost 30 000 000 rupees in a tiny village where the people are immersed in debt, where dust is flying around all the time [because they have no paved and tarred roads], and where the people's feet are covered in dust. This does not make sense.

A musjid costing 30 000 000 rupees was built in a small village. We were invited to its opening. When I went there, I asked them to show me their *maktab* (primary *madrasah*). When I went to the *maktab*, I saw its roof loaded with tiles, and the children were drenched in their perspiration. They were poor little children. So when I delivered my talk on that day, I said to the people: O Allāh's servants! Your poor innocent children are sitting in such heat for three hours at a time and studying. The teacher is teaching them. You should have at least renovated the *maktab*. What was the need to build this musjid which cost you 30 000 000 rupees?

This shows a deficiency in thinking. Our ways of thinking have changed. We think to ourselves: If such and such village has a musjid which cost 20 000 000 rupees, why should we not build one which costs 40 000 000 rupees? It is absolutely wrong to think in this way and to have such feelings. Now I do not mean that you must not build musjids. Build simple musjids, and see what the needs of the *ummah* are.

A beneficial word of advice

A poor man goes to a doctor and he charges him 350 rupees for a single consultation. Whereas let alone the poor man having 350 rupees, he does not even have 30 rupees. He cannot even take a rickshaw and go to Bharūch or to Sūrat. If you open a surgery in a certain place and help the poor, Allāh *taʿālā* will reward you greatly. Build a small musjid according to your needs, and open a dispensary with the remaining money, or start a school. Give the local children an opportunity to progress. Get poor children involved in a trade or craft so that their financial position may improve and they do not have to be slaves of other nations. This is something to be concerned about.

My dear friends! There may be educated people in this assembly. They ought to think and ponder of ways to help our people. This is their responsibility. Everyone should get together and ponder and reflect, and see how we can advance our people in the educational, economic and social fields.

When I was reading Hadrat Shāh Walī Allāh's *rahimahullāh* book, I was left astounded at his foresight and ways of thinking. He shows us how we should deal with farmers, how we should behave with traders, and how we should interact with various other types of people. He explains everything clearly. But we do not study the books of these *ʿulamā'*. Shāh Walī Allāh Sāhib Dehlawī *rahimahullāh* was a personality regarding whom

the entire Islamic world and the entire Arab world says that such an *ʿālim* was born in India who is only born after many years in the world. But there are so many Muslims who did not even hear his name, who do not even know who he was. May Allāh *taʿālā* pardon us.

My dear friends! When we do not know our own elders, when we do not know their guidelines and teachings, when we are unaware of them, then our sights are turned to outsiders and we begin emulating their lifestyles, and following them blindly. For Allāh's sake, leave all this and hold on firmly to Islam.

May Allāh *taʿālā* enable us to understand the Qur'ān, may He inspire us to study the life of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* and to emulate it. This is the only example for our life. May Allāh *taʿālā* inspire us to practise. I took a lot of your time. May Allāh *taʿālā* accept our sitting here, and enable us to practise.

وآخر دعوانا أن الحمد لله رب العالمين

أللهم صل على محمد وعلى آل سيدنا محمد وبارك وسلم، اللهم ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين، ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب، أللهم إنا نسئلك رضاك والجنة ونعوذبك من سخطك والنار، أللهم إنا نسئلك الهدى والتقى والعفاف والغنى، أللهم إنا نسئلك فعل الخيرات وترك المنكرات وحب المساكين، أللهم ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار، أللهم إن قلوبنا ونواصينا

وجوارحنا بيدك لم تملكنا منها شيئا فإذا فعلت ذلك بنا فكن أنت ولينا واهدنا إلى سواء السبيل، أللهم اجعلنا من المفلحين، أللهم اجعلنا من المفلحين، أللهم اجعلنا من المفلحين، أللهم اغفرلنا فإنك خير الغافرين، أللهم ارحمنا فإنك خير الراحمين، أللهم احفظنا فإنك خير الحافظين، أللهم وفقنا لما تحب وترضى واجعل آخرتنا خيرا من الأولى.

O Allāh! Forgive us our sins.

O Allāh! Enable us to understand the Qur'ān.

O Allāh! Embed true *īmān* in our hearts.

O Allāh! Bestow us with genuine affinity (*nisbat*) with You.

O Allāh! Bless the entire *ummat-e-Islāmīyyah* with concern for the Hereafter.

O Allāh! Enable us to value and appreciate the bounties which You showered on us. O Allāh! Our appreciation for Your bounties entails us turning our attention to Your suffering servants and extending a helping hand to them. O Allāh! Inspire all of us to do this.

O Allāh! We have wasted so many of Your bounties in useless activities. O Allāh! We have brought many unnecessary items into our homes while the followers of Your Nabī *s̲allallāhu ʿalayhi wa sallam* are deprived of essential clothes. O Allāh! Pardon us for this crime. Forgive us this sin, and enable us to stay away from it.

O Allāh! Set right our minds. O Allāh! Bless us with sound intellect. O Allāh! Open our hearts which have become locked. O Allāh! Bless us with correct understanding.

O Allāh! The lives of the Sahābah *radiyallāhu ʿanhum* are before us. But we never studied their lives. O Allāh! When stories from their lives are read to us, we do not sit to listen to them. O Allāh! Forgive us for this crime and enable us to sit and listen to them.

O Allāh! Bless our children with correct knowledge. Bless them with understanding of the Qur'ān. Make it easy for those of them who started memorizing the Qur'ān. And those who completed memorizing it, enable them to understand it. Create an interest for Islamic sciences in them.

O Allāh! The sciences of the Qur'ān and Hadīth are valuable sciences. A life of noble character can never be developed without them. O Allāh! Turn the attention of our children towards these sciences.

O Allāh! Make good our worldly affairs, and our *Dīnī* affairs.

O Allāh! Give us honour in this world, and make us successful in the Hereafter.

O Allāh! Make our mothers and sisters at home regular with their salāh.

O Allāh! Enable us to educate and train our children.

O Allāh! Enable all those who are in debt to pay off their debts.

O Allāh! Cure those who are ill.

O Allāh! Fulfil the lawful needs of those who asked us to make *du'ā'* for them.

O Allāh! Enable us all to die with *īmān* at our prescribed time of death.

O Allāh! The time when we will have to leave this world will be a difficult time. O Allāh! Help us during this difficult time.

O Allāh! Remove heedlessness from our hearts and enable us to remain conscious of You.

O Allāh! The main concern of all the *auliyā'* who passed away was to have a good death. And they used to cry before You and beseech You. O Allāh! Bless us with a good death. Enable us to be conscious of You at the time of our death.

O Allāh! Remove heedlessness from our hearts.

أللهم ربنا تقبل منا إنك أنت السميع العليم وتب علينا يا مولانا إنك أنت التواب الرحيم، وصلى الله تعالى على خير خلقه سيدنا محمد وعلى آله وأصحابه أجمعين، برحمتك يا أرحم الراحمين.

THE QUALITY OF IHSĀN

MUSJID AN-NŪR, LEICESTER, U.K.

Hadrat Wālā *dāmat barakātuhum* delivered this talk in Musjid an-Nūr, Leicester, U.K. on 29 Ramadān al-Mubārak 1424 A.H. He provides an inspiring explanation on the quality of *ihsān* in our acts of worship, dealings, and society.

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين وعلى اله وأصحابه أجمعين. أما بعد!

أعوذ بالله من الشيطان الرجيم، بسم الله الرحم الرحيم: ﴿إِنَّ اللهَ يُحِبُّ الْمُحْسِنِيْنَ﴾، صدق الله العظيم.

Respected *ʿulamā'*, *h̲uffāz̲*, elders, friends, and honourable ladies!

First of all, we must all thank Allāh *taʿālā* for having enabled us to complete Ramad̲ān al-Mubārak safely and soundly. May Allāh *taʿālā* accept whatever fasts we kept, the Qur'ān which was read in the *tarāwīh̲ s̲alāh*, the Qur'ān which was read individually, and the *tasbīh̲āt* which we read.

The message of Ramad̲ān

Ramad̲ān al-Mubārak gives a message to Muslims. Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* delivered a sermon at the beginning of Ramad̲ān al-Mubārak, and one of the statements which he made in it was:

شَهْرُ الصَّبْرِ

"It is a month of patience, and the reward for patience is Paradise."

Then further on Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said:

شَهْرُ الْمُوَاسَاةِ

"It is a month of fellow-feeling."

The Muslim *ummah* is trained in this month and told that if we have *īmān* in our hearts, we have to develop two qualities with much determination. Developing the quality of patience entails remaining steadfast in the face of calamities, and to remain ready to combat whatever condition and situation we face. When a small calamity befalls us, we must not say: "How is it that the Muslims alone are being attacked everywhere? No problem of ours is being solved."

Nations experience different conditions. If we remain firm and strengthen our bond with Allāh *taʿālā* through patience, then Allāh *taʿālā* has the power to change the conditions. We have to have full conviction in this regard.

Problems are always experienced

History teaches us that the Islamic world faced difficult challenges many times. When the incident of H̲urrah took place, there was widespread killing in Madīnah Munawwarah for three days. There was no one to call out the *adhān* in Musjid-e-Nabawī. It was a unique incident. If you study history, you will see how severe the incident of H̲urrah was. It was an incident which shook and terrified the hearts. The Muslims faced many such incidents after this as well. The most challenging and terrifying

situation which the Muslim world faced was the attack of the Tartars. When the Tartars attacked the Islamic Caliphate, they dropped it brick by brick. There was so widespread killing in Baghdad that corpses were strewn all over the streets. Horses were trampling over those corpses. At some points, the Tigris river was turning red with the blood of the Muslims. At other points it was turning black because several libraries were burnt. The Tartars burnt our libraries and reduced them to ashes. But after some time, Allāh *taʿālā* blessed the same Tartars with *īmān* and they became the protectors of Islam.

This is how history demonstrated to us that conditions are in Allāh's hands. He alone is the turner of hearts. We have to have firm conviction in Him by believing Him to be one, and having the power to do anything.

Rasūlullāh's *s̱allallāhu ʿalayhi wa sallam* first lesson to the *ummah*

One of the greatest favours which Rasūlullāh *s̱allallāhu ʿalayhi wa sallam* did to the entire humanity is that he taught them the lesson of *tauẖīd* and full conviction. Allāh *taʿālā* is one, and He alone has power over everything. The relationship which ought to have existed between the Creator and the creation, and the Deity and the worshipper had become totally weak. The previous nations rejected the teachings of their Prophets *ʿalayhimus salām* to the extent of

weakening their relationship with Allāh *taʿālā* so much that they would call on gods apart from Allāh *taʿālā* for the smallest of their needs. In other words, their *tauhīd* had become totally weak. The first thing which Rasūlullāh *sallallāhu ʿalayhi wa sallam* did was to strengthen the *tauhīd* of people. This is why when he climbed Mt. Safā and delivered his first speech, he said to the people:

يَا أَيُّهَا النَّاسُ قُوْلُوْا لاَ إِلَهَ إِلاَّ اللّٰهُ تُفْلِحُوْا...

"O people! Say: There is none worthy of worship except Allāh, and you will be successful…"

In other words, strengthen your inner bond with Allāh *taʿālā* to such an extent that no matter how fierce winds blow against the Muslim *ummah*, your bond with Allāh *taʿālā* is never weakened. The *ummah* must say: Whatever is happening is because of our sins and our waywardness. We have to endure all this because of our evil deeds, but Allāh *taʿālā* is able to change all this.

When conditions become bad, it is obligatory on the *ummah* to think and see if its *tauhīd* has become weak. Had my *tauhīd* been strong, Allāh *taʿālā* would never have brought on such conditions. Allāh *taʿālā* promises in the Qur'ān:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهُ مَخْرَجًا وَّيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ

"The one fears Allāh, He makes a way out for him and provides him with sustenance from places he never imagined."

Allāh *taʿālā* says with regard to patience:

إِنَّ اللّٰهَ مَعَ الصَّابِرِيْنَ

"Allāh is with those who are patient."

We have to strengthen our relationship with Allāh *taʿālā* at the time of problems

I am speaking about this theme to you because Muslims are facing many challenges at present. Every Muslim is distressed. It seems as though the entire world has become a prison for him. There is no thought of freedom nor are the rules and regulations being applied. All the international rules and regulations are being broken one after the other. In the face of such hardships, it is essential for Muslims to have the strongest bond possible with Allāh *taʿālā*. *Al-ḫamdu lillāh*, Allāh *taʿālā* gave us an opportunity to realize this in the month of Ramaḏān. We kept fast, we read the Qur'ān in this musjid, and the Qur'ān was read throughout the world in the month of Ramaḏān.

The most widely read book in the world

I had said this yesterday as well: If we were to investigate and take a survey, we will conclude that no religious book in the world is as widely

read as the Qur'ān. We can say with absolute certainty that no other book – not the Bible, not the Psalms, not the Torah, not the Veda, and not any other religious book – is read as widely as the Qur'ān. Countless *huffāz* are reading the Qur'ān in every musjid, *musallā*, Muslim homes, every country, every city, and every village. *Al-hamdu lillāh, al-hamdu lillāh*, little twelve year old children are reading this Book from memory.

O Muslims! It is most encouraging for us that Allāh *taʿālā* has protected the Qur'ān in this manner. Even in a country like Britain you will find several *huffāz* reading the Qur'ān in any musjid which you go to. In a single city, you will find five, ten, fifteen places where the *tarāwīh salāh* is performed. What a great bounty of Allāh *taʿālā*! It is essential for us to value this bounty.

Our first obligation

We have to be ever prepared not to permit our *tauhīd* to become weak. The first obligation for Muslims is to never let their *tauhīd* to become weak, and bad thoughts about Allāh *taʿālā* should never creep into our hearts. We should never make statements like: "No one is coming to our help." It is not like this. Allāh *taʿālā* will certainly help us. You must make *duʿā'* with full force and turn to Allāh *taʿālā* totally. My dear brothers! We made many *duʿā's* in this blessed month of Ramadān. Allāh *taʿālā* knows well when to change the situation. What we have to do is see whether the quality of *ihsān* is within us when we

do any *Dīnī* work, when we read the *kalimah tauhīd*.

The meaning of *ihsān*

I had read a small verse to you at the beginning:

إِنَّ اللهَ يُحِبُّ الْمُحْسِنِيْنَ

"Allāh loves the doers of good."

This verse contains the word *muhsin*, and when we speak this word in the Urdu language, we think of a person who treats another with kindness and affection, a person gives a gift to another, or I had a need so I go to a person and say to him: "Brother, I need one thousand pounds." He replied: "Very well, take it." So I will consider him to be my *muhsin*. Or I was in some other problem, I ask a person for his help, he helps me, or intercedes on my behalf, or someone was in prison and he gets him out, etc. In these cases, we will consider him to be a *muhsin*.

But this is not the meaning of *ihsān* in Arabic. Rather, it refers to doing every act or deed in an excellent manner:

إِنَّ اللهَ يُحِبُّ الإِحْسَانَ فِيْ كُلِّ شَيْءٍ

"Allāh *taʿālā* loves the quality of *ihsān* in every thing."

A Hadīth states:

إِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقَتْلَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَ

"When you have to kill an enemy, kill him properly, when you have to slaughter an animal, slaughter it properly."

Adopt the quality of *ihsān* in this as well so that you do not cause undue pain to the animal. This is what Rasūlullāh *sallallāhu ʿalayhi wa sallam* taught us – adopt the quality of *ihsān* when you kill, and when you slaughter.

The need to develop *ihsān* in our acts of worship

If such is the status of *ihsān* in our society, what should its level and status be in our acts of worship!? At present, this quality of *ihsān* has dropped drastically in our worship. When there is a deficiency in *ihsān*, the desired effect of the worship is not realized. The Qur'ān says:

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللهِ أَكْبَرُ

"Salāh certainly stops one from immorality and evils. And the remembrance of Allāh is the greatest."

But we perform our salāh, and when we leave the musjid, we commit evils, we go to our shops and cheat, we go out and lie. Our salāh is not stopping us from evils because we do not have the *ihsān* which the Sahābah *radiyallāhu ʿanhum*

had in their salāh. Whereas Allāh *taʿālā* loves the quality of *ihsān*:

إِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ

"Allāh loves the doers of good."

We must compare how the Sahābah *radiyallāhu ʿanhum* used to perform salāh and what the condition of our salāh is. When the Sahābah *radiyallāhu ʿanhum* used to read the *kalimah*, conviction in Allāh *taʿālā* would settle so strongly in their hearts that one of them would be struck by an arrow in his chest, and blood would gush forth, yet he would apply some of the blood on to his face and say:

فُزْتُ وَرَبِّ الْكَعْبَةِ

"I take an oath by the Lord of the Kaʿbah, I have triumphed."

This is what is known as *ihsān* in *tauhīd* and in *Lā ilāha illallāh*. May Allāh *taʿālā* bestow us with *Lā ilāha illallāh*, *tauhīd* and conviction of this type. Āmīn.

The quality of *ihsān* in *Lā ilāha illallāh*

The people of Makkah were taking Hadrat Khubayb *radiyallāhu ʿanhu* to crucify him, and they were mocking and jeering at him. They said to him: "Khubayb! The thought must have crossed your mind that if only Muhammad

[*s̲allallāhu ʿalayhi wa sallam*] was here in your place. You must have certainly thought this."

He replied: "You must be definitely confused if you think I would want Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* to be here in my place and, Allāh forbid, he be crucified in my place. By Allāh! I do not even want a single thorn to prick him wherever he may be at present." He then proceeded happily to be crucified. It seemed as though he was being taken to receive a large treasure or a valuable prize. He performed two rakʿats of s̲alāh and proceeded happily to be killed. He quoted two lines of poetry which Imām Bukhārī *rah̲imahullāh* narrates in *Kitāb al-Ghazawāt*:

لست أبالي حين أقتل مسلما – على أي جنب كان لله مصرعى

"I am not bothered about anything when I am killed as a Muslim. No matter which side I fall, it will be solely for Allāh."

Another narration mentions the words على أي شق instead of على أي جنب – the meaning of both is the same.

وذلك في ذات إله وإن يشاء – يبارك على أوصال شلو ممزع

"My dying is for Allāh's sake. And if Allāh wills, He will create blessing in every part and bit of me."

This is the meaning of *ihsān* in *Lā ilāha illallāh*. May Allāh *taʿālā* bestow us with such *Lā ilāha illallāh*. Āmīn.

The one who is disturbed by a bloody scene is not a man

The quality of *ihsān* must be so strong that even if huge tanks, fighter jets, and five hundred pound bombs were to be let loose on our lands, our *īmān* should not totter in the least. These people want our *īmān* to totter. At present, the goal in the entire world is to have Muslims disconcerted with their civilization and culture, and to move away from it. They want us to become like them, and they want us to beg them not to beat us. No, no – the more a Muslim is subdued, the more he rises. This is because Allāh *taʿālā* blessed him with the treasure of *tauhīd*, gave him the teachings of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and gave him a Messenger who taught him to be never disturbed and upset by calamities. A poet says:

"The one who is disturbed by a bloody scene is not a man."

Bloody scenes will continue coming before us. Daily you will read in the newspapers of this happening and that happening. But the more you hear of it, the more you must turn to Allāh *taʿālā*. Frequent the musjid more often, correct your salāh, set right your charities, and put right your hajj.

A deficiency of *ihsān* in our charities

There is no *ihsān* in our charities as well. When we give our charity, we count it as a favour before the person to whom we gave it. We want the poor people to whom we gave a little money to be of assistance to us. Many people distribute their zakāh and other charities, and then expect the person to whom they gave it to be at their beck and call. The poor person thinks to himself that if he does not go to his help, he will not receive anything from him the next Ramadān. So he goes to him merely to keep him happy. So listen! There is no *ihsān* in such a zakāh and charity.

Imām A'zam's *rahimahullāh* caution

Imām Abū Hanīfah *rahimahullāh* gave a loan to a certain man. He was going somewhere and it was quite hot. He passed by the man's shop but did not stand in the shade of his wall because the man had taken a loan from him. He bore the intense heat but did not stand in the shade of the wall. Some people said to him: "Hadrat, come here in the shade." Imām Abū Hanīfah *rahimahullāh* refused. Later on it was learnt that the person had taken a loan from him and Imām Sāhib *rahimahullāh* did not want to stand in the shade of his wall as a recompense for the loan which he gave him. This was the level of *ihsān* in Imām Abū Hanīfah *rahimahullāh*. May Allāh *ta'ālā* bestow us with such *ihsān* that when we give zakāh or any other charity to any person, we must be mindful of doing it for Allāh's pleasure,

we are giving it because it is Allāh's order, and it is rather the person's favour on me for having accepted my charity.

This is not *ihsān*

Today we will give charity to the people of a madrasah and then insist on them to listen to what we have to say [regarding the running of the madrasah]. We will take a child at an inappropriate time for admission, and will threaten the madrasah authorities if they do not admit the child. They will say: "Very well, you normally come to us for a donation. The next time you come, you will see what will happen."

A man began fighting with me and said: "Your man comes to us for a donation. Now we will see how is going to come." I said: "*Al-hamdulillāh*, our madrasah never went out for a donation till this day, what are you talking about?" He replied: "No, no, your collector comes." I said: "We never appointed any collector. We have a few pious servants of Allāh *taʿālā* who took it upon themselves to finance the madrasah. So we do not go out for a single penny of donation. Yes, we do get the occasional person coming to the madrasah and offering to provide a special meal to the students, and we agree to it. But we never sent out any collector to go out collecting for us." But the man was still arguing with me. So I said to him: "Even if we accept that you gave a donation to the madrasah, does it mean we must break our rules just because you gave us a

donation." So the minds of people is demonstrating to us that they want to enslave us by giving money to us. This is not the quality of *ihsān*.

A deficiency in *ihsān* when performing hajj

We go for hajj – *Allāhu akbar* – and we meet some people. Immediately after offering *salām* to us and shaking hands with us, they will say: "Maulānā, this is my sixth hajj, and I even brought my cook on this occasion." O brother! Who asked you whether this is your sixth or seventh trip? Or whether you brought your cook or not? This is an astonishing scenario.

On returning from their hajj, many people go to pains in attaching the title *hājī* to their names. Brothers! We perform salāh five times a day, and we perform it daily. We perform it from the time we reach the age of puberty and continue until we die. Why do we not write the title *namāzī* after our name? We keep the compulsory fasts of Ramadān, why do we not write the title *ramadānī* after our name? Why do we only write *hājī?* Why do we have to announce to the world that we went for hajj?

I ask people, did Hadrat Siddīq Akbar [Abū Bakr] *radiyallāhu 'anhu* perform hajj or not? Did Hadrat 'Umar Fārūq *radiyallāhu 'anhu* perform hajj or not? Did Hadrat 'Uthmān Ghanī *radiyallāhu 'anhu* perform hajj or not? Did Hadrat 'Alī *radiyallāhu 'anhu* perform hajj or not? Why do we

not say H̱ājī Abū Bakr, H̱ājī ʿUmar, H̱ājī ʿUthmān, H̱ājī ʿAlī? Did you ever hear anyone referring to them in this way? Whereas their ẖajj was on the level of perfection. Their ẖajj had the quality of *iẖsān*. Despite this, we do not add the title *ẖājī* to their names. My ẖajj and your ẖajj is not on their level of perfection, it does not have the quality of *iẖsān*. Yet we are very enthusiastic about being called *ẖājī*.

By Allāh, I would never have believed it

I saw the following with my own eyes: During the days when we have to stay over in Minā, I saw some people playing cards. By Allāh, if I was in India and someone told me this, I would never have believed him. I would have said: "Can it ever be possible for a *ẖājī* to go for ẖajj and play cards during the days of ẖajj in such a sanctified place?!"

I also saw this with my own eyes: We were in ʿArafāt, some youngsters got hold of a man who had a camel and a camera. The youngsters were taking turns to sit on the camel and having themselves photographed. I came out of my tent, and said to them in a very soft and affectionate tone: "O servants of Allāh! O my brothers! This is a very valuable time, do not waste it in this way. Every moment on the fields of ʿArafāt is valuable. Allāh's mercies are descending. Allāh *taʿālā* has opened the doors of forgiveness. Yet you are occupied in this!? You will get many opportunities

in India, you will get camels there as well, and you can fulfil your wishes there."

They replied and said: "Maulwī Sāhib! Go and mind your own business." Look! This is the situation in ʿArafāt. I said to them: "It is my business to direct and guide people like you. Whether you accept or not, it is your choice. But do not waste your time, you still have an opportunity [to beseech Allāh *taʿālā* and to make *duʿā'* to him].

I thought to myself: What type of hajj is this? Whereas Rasūlullāh *sallallāhu ʿalayhi wa sallam* said with regard to hajj:

الحج المبرور ليس له جزاء إلا الجنة

"There can be no reward except Paradise for a *hajj mabrūr* (an accepted hajj)."

But what is a *hajj mabrūr*? Is it a hajj in which we play cards!? In which we pose for photographs on the fields of ʿArafāt? Is this the quality of *ihsān* in hajj?

Our deeds are empty from inside

You can look at any action of the Islamic *ummah* at present and you will find it empty from inside. We have to follow the footsteps of the Sahābah *radiyallāhu ʿanhum* in the manner in which they performed salāh, passed the month of Ramadān, kept fasts, and spent the nights in worship.

I went to a musjid in India where there is a large number of Muslim businessmen. I saw a large number of people sitting in *iʿtikāf* (seclusion). I was very happy to see such a large number for *iʿtikāf*. But when I sat for a short while after the *tarāwīh salāh*, I saw large platters of food coming to them from their homes. One person was known to me, and he addressed me in a very happy tone saying: "We really enjoy this *iʿtikāf*. Such and such foods come from such and such person's house, very tasty food comes from that rich man's house. We spend the entire night eating." On hearing this, I held my head and thought to myself: "Is this the reason for having *iʿtikāf* in the musjid? Is it to order large platters of food and continue eating till late in the night?" This is what has happened to our *iʿtikāf*. The quality of *ihsān* has disappeared from it as well.

Can we still hope for Allāh's mercy?

Our youngsters play cricket and other games until 3:00a.m. in the nights of the blessed month of Ramadān. Huge flood lights are installed for this purpose. I asked them: "What absurdity is this? This is the blessed and holy month of Ramadān. If you cannot engage in worship, then at least go to sleep because sleep is also an act of worship." They replied: "We play until 3:00a.m., go to our houses for *sehrī*, sleep away, and wake up at *zuhr* time."

My dear brothers! My dear friends! Tell me the truth, is this the essence of Ramadān? If the

Ramaḏān of an *ummah* is like this, if the ḫajj of an *ummah* is like this, if the s̲alāh of an *ummah* is like this – how can we expect Allāh's mercy? This month of Ramaḏān is on the verge of ending. This is the 29th night. We must make a firm pledge that whatever has passed has passed. We must cry before Allāh *taʿālā* to pardon us for it, and make an effort to abstain from such evils in the future.

An earnest appeal

My dear friends! I make an earnest appeal to you to give up all this solely for Allāh's sake. Take a survey and assessment of your life and see what you are doing wrong, and what you are doing right. This is my only request to you. The time has come for us to ponder and reflect. We are being punished and beaten a lot. Our evil actions are causing our children to be torn apart and thrown about. The hearts of our youngsters are being pierced, their minds are being played around with. While we are playing on the cricket fields, and playing football. The enemies are playing with the minds of our youth and we are not affected in the least. Our self-respect and religious zeal have died. Look at our lack of self-respect – we place these big bottles (of Coca Cola and other drinks) of our enemies on our tables. The monies which we are giving them [by purchasing their drinks] are being used to purchase bullets which are used to strike the hearts of Muslims. Weapons are manufactured and bought with our monies, and the same

weapons are used against us. My heart trembles over all these things. My heart really shivers and trembles when I see a Coca Cola bottle on any table. May Allāh *taʿālā* bestow us with perception and consciousness. The poet of the east, ʿAllāmah Iqbāl *rahimahullāh*, expresses my sentiments in the following couplet:

"O Allāh! Bestow this *ummah* with perception, and inspire it to learn a lesson for the future from the calamity which it is experiencing at the moment."

We have no concern whatsoever about what direction the *ummah* is heading towards. At least awaken your sentiments for Allāh's sake and take stock of your hearts. Evaluate and assess your hearts, and gauge what the position of our *īmān*, our Islam, our *kalimah*, and our salāh is.

The value of Muslims in today's times

When we look at the world map, it seems as though we have covered the entire world. There are millions of Muslims in different countries. We are told that there are 170 million Muslims in India, 200 million Muslims in Pakistan, 100 million Muslims in Bangladesh, so many in Indonesia, so many in Egypt, and so on. If we had to total all the Muslim populations, we will be astonished at the large number. But the true worth of all these Muslims is as described in a Hadīth:

غثاء كغثاء السيل

"Like foam on the surface of the water."

The value of Muslims at present is like foam. There is no one to listen to them. If you do good works, you are bad. If you commit evils, you are considered to be good.

Those who are terrorists, are portraying themselves as secularists and want to teach democracy to the world. Those who are defending their life, wealth, dignity and homes are portrayed as terrorists and fanatics. Three days ago the newspapers quoted someone who said that we will put an end to the fanatics. When a person reads such news, he loses hope. There is no need to lose hope. Rather, we must turn to Allāh *taʿālā*. We must make *duʿā'* to Allāh *taʿālā* by saying: O Allāh! These are tyrants in the land, and Your power alone can destroy these tyrants. There is no power except Yours."

The truth is suppressed, never obliterated. Falsehood rises, but never remains established.

When such Pharaohs commit these crimes of tyranny and oppression, it is only for a few days. They are wiped off and obliterated thereafter. One of my *ustadhs* (teachers) would very often make this statement: The truth is suppressed, never obliterated. Falsehood rises, but never remains established.

The religion, civilization and culture which Rasūlullāh *sallallāhu ʿalayhi wa sallam* gave to us is true and genuine. When we know that our religion is true and genuine, why should we become agitated? The truth will be subdued and suppressed for a temporary period, as it is at present, but something which is suppressed is never obliterated. *Inshā Allāh thumma inshā Allāh*, my dear friends, my dear brothers! Strengthen the conviction in your hearts and establish a firm bond with Allāh *taʿālā*. If we get up at night and beg to Him, he will definitely change the conditions. You will see – *inshā Allāh* – these conditions will definitely change. The prerequisite is for you to rectify and reform your deeds. We will have to develop the quality of *ihsān*. Allāh *taʿālā* loves the doers of good. Allāh *taʿālā* loves the *muhsinīn*.

None of our deeds are upright

We are not from the *muhsinīn*, as I demonstrated with examples. We are neither *muhsin* in our acts of worship (*ʿibādāt*) nor in our dealings (*muʿāmalāt*). Look! If a person wants to settle down in America or Canada, he enters into a false marriage. A person in Canada said to another person, your son is now 18 years old and I have a daughter there [in India]. Get him married to her. When he goes to India for the marriage, I will pay the ticket, the $1 500 dollar sponsorship which has to be paid to the government, and also $10 000 as spending. The marriage took place last year and the girl came over to Canada

recently. At the airport, the boy proceeded to his house, and the girl went to her father's house. Six months later the boy asks her to obtain a divorce paper from a lawyer. A divorce takes place and the girl starts working from the next day. One year later, she will get married to a relative from India, and she will call him over to Canada. So I said: "You have also made this *nikāh* (marriage) into a joke." None of our deeds are upright. My dear friends! No deed of ours is upright. A poet says:

"Do not merely look at appearances; intermingle with people and then observe them. Look at what is living and what is dying."

For Allāh's sake, do not malign Islam

Each one of us must lower his head and assess his heart to see in which direction we are really heading, and where our people are heading towards. There is an Urdu newspaper, *Jang*, which is published here. Just yesterday I read a statement of the Manchester police who said they would not allow Muslim youngsters to make a racket because they are fed up with them. After reading this article, I asked some people the reason for the police issuing such a warning. They replied: "Maulānā, there are some restaurants in Manchester. Muslim youth in about fifteen cars at a time would go there at night to eat. And they make a big noise and racket. The local English people want to know what this is all about, what type of religion do you

follow? The police received a written complaint against this practice, and so they are compelled to issue this warning."

A similar thing happens in Toronto. When our national (Indian or Pakistani) cricket team wins, the youngsters go out with flags on the streets. They assemble from distant places, and chant the slogans of *Zindahbād, zindahbād*. Brothers! Who asked you to do all this!? If you are happy, perform two rakʿats of s̲alāh. What is this absurdity of going out into the streets, making a racket, and depriving people of their sleep? Will these [non-Muslim] nations look at us with high regard?

My dear brothers! We are planting the seeds of hatred in their hearts through our bad character. For Allāh's sake, restrain your children from these actions. Yesterday, I addressed the Muslims of Manchester and asked them: Are there no responsible people in your community to stop these youngsters from their actions? We beg you not to malign Islam. For Allāh's sake, do not malign this religion of our beloved Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. Present such forms of Islam to the people that they run towards Islam merely by looking at your actions. On the contrary, we are portraying actions which are causing them to flee from Islam. Why are you doing this? My dear brothers! Why are you doing this? For Allāh's sake, explain and teach your friends, your children and your relatives."

The pure teachings of Islam

Look at the pure teachings which Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* gave to us: on the day of ʿĪd we must perform [the ʿĪd] s̲alāh. Before performing this s̲alāh, we must take a bath, wear our best clothes, apply perfume, and proceed to the ʿĪd gāh [place where the ʿĪd s̲alāh is performed] while reading *tasbīh̲* (glorification of Allāh *taʿālā*). *Allāhu akbar!* What excellent teachings. When you read the *tasbīh̲*, you will be expressing the greatness of Allāh *taʿālā* so that you do not develop arrogance in yourself by wearing your best clothes, and thinking to yourself that you have worn a very elegant suit. This is why we are asked to glorify and praise Allāh *taʿālā* while proceeding for the s̲alāh. We must then perform s̲alāh before Allāh *taʿālā* and express our thanks to Him. These are the teachings of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. But look at our activities and actions: we go out at night with flags, disturb other nations, and thereby bring a bad name to Islam.

Each person must take stock of his self

My dear brothers! If I were to list all the [wrong] activities which we are involved in, the discussion will get too lengthy. I will just say a few short words and conclude. I make a very humble appeal to you to sit down and ponder for Allāh's sake. The responsible members of the community should sit down and think over the matter. Each person must take stock of his self. Each person

must look at his own deeds and see where they are heading. He must think to himself: Am I performing my salāh, keeping fast, giving zakāh and performing hajj as taught by Allāh's pious servants? Two and half million to three million people spend the day in ʿArafāt. After the hajj season, the newspapers in Saudi Arabia print in large letters the number of people who were in ʿArafāt for that year. But what was the spiritual condition of those who spent their day there and performed hajj? This is something to be concerned about. May Allāh *taʿālā* inspire us to turn our attention to these points this Ramadān. Āmīn.

Nations are built through character

My dear friends! The most important thing is to train and nurture our children according to the teachings of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. If our children have bad character, we will enjoy no position in this world. Remember! Nations progress through good character. This is why people [non-Muslims] are trying to spoil the character of our children. The day before yesterday I learnt that 70% of those who are caught with drugs are Muslim youth. What a sorrowful matter! May Allāh *taʿālā* show mercy to this *ummah* and set right our character.

My dear brothers! We cannot face and combat the challenges if we cast our children on the wrong path. Shauqī is an Arab poet from Egypt. He said an amazing thing:

إنما الأمم بالأخلاق – فإذا ذهبت أخلاقهم ذهبوا

"Nations are built on character. When their character disappears, they also disappear."

Nations with bad character cannot survive in this world. Remember! Rasūlullāh *sallallāhu ʿalayhi wa sallam* worked tirelessly on the Sahābah *radiyallāhu ʿanhum* for ten years in Makkah. They faced many difficulties and hardships during this period. They would come and beg to Rasūlullāh *sallallāhu ʿalayhi wa sallam* saying: "O Rasūlullāh! Make *duʿā'* for us." He would say:

صبرًا يا آل ياسر، صبرًا يا آل ياسر

"O family of Yāsir, be patient. O family of Yāsir, be patient."

Hardships and difficulties continued until the Sahābah *radiyallāhu ʿanhum* became like pure gold and people of strong character. Then they went to Madīnah Munawwarah and Allāh *taʿālā* sent other injunctions to them.

Do we expect to reach great heights through this weak progeny which is growing up before our eyes? The same progeny which is backward in knowledge and actions!? How many percent of us are acquiring the highest levels of education? How many are studying science? How many are becoming doctors?

I do not know about the situation here. I have been living in Toronto for the last 8-9 years. When you ask about the top level lawyer, he is a Jew. The best accountant is a Jew. The best politician is a Jew. Forty major newspapers are under Jewish control. This is how nations rise. People of bad character, those engrossed in wining and dancing, and those who carry drugs in their pockets cannot face and combat anyone in the world. May Allāh *taʿālā* set right our thinking.

I do not wish to take a lot of your time. This is a very valuable time. I am just making an earnest appeal: Each person must ponder over these conditions and each person must strive and work on his children. Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said:

كلكم راع وكلكم مسئول عن رعيته

"Each one of you is a shepherd, and each one of you is accountable for his flock."

One reason for depression in British children

The day before yesterday I read a report in which a survey was taken and they concluded that 126 000 children were suffering from depression. Ten percent of those between the ages of ten and thirteen carry certain dangerous weapons with them and injure themselves with these weapons. They researched the cause of this. After all, they are receiving good food, they are well-clothed,

their parents give them money, they move around in cars, etc. Why, then, are they suffering from depression?

The conclusion they came to is that parents do not set aside time in which they talk with love and affection with their children. Both parents remain away from home for long hours in their jobs. They return home tired and fall asleep. The children are roaming about somewhere while their parents are somewhere else. The parents are in one room watching television, while the children are on the internet chatting with someone, or involved in some other useless activities. The only reason for this is that the children are deprived of parental love.

I read this the day before yesterday in the newspaper. I read the newspapers daily and read them with much interest. I look for articles in which they discuss the condition of nations and communities. I never look at the cricket page – where the scores are given. Another page contains articles on women's fashion. I never look at that page as well. But I certainly look for news of this nature so that we can gauge in which direction the world is heading.

We should not rectify a person without verification

H̲ad̲rat ʿImrān ibn H̲us̲ayn *rad̲iyallāhu ʿanhu* asked Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* about salvation. He replied:

أمسك عليك لسانك، أو أملك عليك لسانك

"Withhold your tongue, or control your tongue."

Two words are mentioned in the Hadīth, one states أمسك and the other, أملك.

The reason for mentioning this is that two years ago I was delivering a talk in Malawi in the month of Ramadān. I mentioned the word أمسك in my talk. A few students in *jamāʿah* were present. When I concluded my talk, a student came to me and said: "Maulānā, you made a mistake. The Hadīth mentions the word أملك and not أمسك ." I replied: "*Jazākallāh* for informing me. I am happy that a youngster has the courage to come and correct me." Then when I went there for the next salāh, I took the Hadīth book with me and asked him to read the Hadīth to me. I then explained to him that there are times when you get different words related in the Hadīth. We should therefore not try to rectify a person without verification. We should first verify the Hadīth and check if that word is really mentioned in it or not."

Nevertheless, these things happen. I mentioned both words now so that a student may not misunderstand.

One responsibility of parents

I actually want to relate the second portion of the above-quoted Hadīth. As per the above newspaper

report, parents do not remain in their houses, and do not have the time to supervise and check on their children. Rasūlullāh *sallallāhu ʿalayhi wa sallam* said to ʿImrān ibn Husayn *radiyallāhu ʿanhu* in this regard:

وليسعك بيتك

"Let your house suffice you."

What eloquent words Rasūlullāh *sallallāhu ʿalayhi wa sallam* used! *Allāhu akbar*. Read this sentence repeatedly and you will realize its value. Your house must suffice you. Remain in your house in your free time so that you can talk affectionately with your children, you can teach them something good.

The need to set right children's thinking from a tender age

Study the biographies of all the great people who passed on and you will see that their minds were trained and nurtured by their father or mother. Hadrat Maulānā ʿAlī Miyā Sāhib *rahimahullāh* used to say: "When we were young, my mother would seat me and my sisters before going to bed, and she would read *Futūh ash-Shām* – a book containing stories of the Sahābah *radiyallāhu ʿanhum* to us." That is how Hadrat Maulānā *rahimahullāh* got the zeal to devote his entire life in the service of Islam. He received millions of rupees from the Saudi and Dubai governments but he distributed those sums then and there and

returned to India. Yet his financial condition was such that there were occasions when he used to travel from Lucknow to Rā'ī Bareillī [his village] without a single paisa in his pocket. When the Saudi government gave him the [King Faisal] award, he gave have the money to [the mujāhidīn] in Afghanistan, and the other half to the madrasah Tahfīz al-Qur'ān in Makkah Mukarramah. He did not bring a single paisa to India. This was the effect of his mother's training. May Allāh *taʿālā* enable our mothers and sisters to sit with their children, relate to them the life of Rasūlullāh *sallallāhu ʿalayhi wa sallam* and stories of the Sahābah *radiyallāhu ʿanhum*.

A Jewish conspiracy

These books which fall into our children's hands are very strange. A book which used to be taught in grade two in Afghanistan had the following lesson: Ibrāhīm and Mahmūd used to meet each other. Ibrāhīm would say: *as-salāmu ʿalaykum*, and Mahmūd would reply: *wa ʿalaykumus salām*.

Now a new book has been introduced which portrays two boys wearing a suit [western clothing], and instead of saying *as-salāmu ʿalaykum*, they are saying: "Good morning." We do not even realize how the syllabus is changed and how the culture of our people is being transformed. At least open our children's books and have a look at what they are being taught.

I do not know the situation here, but in Toronto I opened my grandson's school book to have a look at what direction he is being led. It was a small beautiful book decorated with flowers and pictures. It relates a story of Mary. A young boy and young girl are in a garden and playing together on a swing. Then the entire story is related. Now look! From the very beginning, a small child is taught to get hold of a Mary and take her to a garden. This is the culture which our children are taught.

An Arab in America wrote a book titled, *Mashākil T̲alabatil Muslimīn fī al-Gharb* (problems faced by Muslim students in the West). He delves into the issue of the reason why devout Muslims from the East change when they come to the West. He provides several reasons. One of the reasons he gives is that even the methodology of teaching a language is directed at changing their culture. He writes the following:

إن اللغة والثقافة تمشيان معًا

"Language and culture move hand in hand."

Remember! Muslims must check what their children are learning. We never check because we have no time to remain in our houses. Whereas Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* said:

وليسعك بيتك

"Let your house suffice you."

May Allāh *taʿālā* enable us to accept Rasūlullāh's *sallallāhu ʿalayhi wa sallam* efforts and teachings, and bless us with lofty stages. These are so excellent and concise teachings, but we have wrapped these Ahādīth and left them on our shelves without ever looking at the path which Rasūlullāh *sallallāhu ʿalayhi wa sallam* showed to us. How sorrowful! We take the name of Rasūlullāh *sallallāhu ʿalayhi wa sallam* but are totally unmindful of the meaning of Rasūlullāh. The word Rasūl means we must follow and emulate him. Allāh *taʿālā* says:

وَمَا أَرْسَلْنَا مِنْ رَّسُوْلٍ إِلاَّ لِيُطَاعَ بِإِذْنِ اللهِ

"We sent a Messenger solely to be followed by the permission of Allāh."

May Allāh *taʿālā* inspire us to follow and obey Rasūlullāh *sallallāhu ʿalayhi wa sallam.* May Allāh *taʿālā* open our eyes [give us the realization], and enable us to read Rasūlullāh's *sallallāhu ʿalayhi wa sallam* life and practise on it.

My last message

My dear friends! It is essential for us to make our children read the biography of Rasūlullāh *sallallāhu ʿalayhi wa sallam.* To merely attend a *Sīrah Jalsah* on the 12th of Rabīʿ al-Awwal will not suffice. We will have to read his biography

everyday. Just as the Qur'ān is read daily, so should the pure life of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. Allāh *taʿālā* has appointed only one example and guide for us, and that is Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. Allāh *taʿālā* says:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ

"There is certainly an excellent example for you in the Messenger of Allāh."

If we were to leave this example, where will we go to? If we leave his way, where else will we find success? Look at the wonderful words of Shaykh Saʿdī *rah̲imahullāh* on this subject:

"Anyone who chooses a path different from Rasūlullāh's *s̲allallāhu ʿalayhi wa sallam* will never be able to reach the destination."

He also said:

"O Saʿdī! Don't ever think you will find the straight path without following Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*. If you desire the straight path and the path of success, you will have to hold on firmly to emulating and following Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*."

This is my final message.

وآخر دعوانا أن الحمد لله رب العالمين

أللهم صل على سيدنا محمد وعلى آل سيدنا محمد وبارك وسلم. أللهم وفقنا لما تحب وترضى واجعل آخرتنا خيرا من الأولى. أللهم حبب إلينا الإيمان وزينه في قلوبنا وكره إلينا الكفر والفسوق والعصيان. أللهم اجعلنا من الراشدين، أللهم هب لنا من أزواجنا وذرياتنا قرة أعين واجعلنا للمتقين إماما، أللهم إنا نسئلك بما سئلك منه نبيك ورسولك محمد صلى الله عليه وسلم، ونعوذبك بما استعاذ منه نبيك ورسولك محمد صلى الله عليه وسلم، أللهم ربنا تقبل منا إنك أنت السميع العليم، وتب علينا إنك أنت التواب الرحيم، وصلى الله تعالى على خير خلقه سيدنا محمد وعلى آله وأصحابه أجمعين، برحمتك يا أرحم الراحمين.

A LIGHT FOR THE WAY

JĀMIʿAH RIYĀD AL-ʿULŪM, LEICESTER, U.K.

Hadrat Wālā *dāmat barakātuhum* delivered this talk at Jāmiʿah Riyād al-ʿUlūm, Leicester, U.K. on 12 August 2000. Hadrat Wālā presented a few valuable principles to the *ʿulamā'* and students with which they could light the way and increase their academic ability four-fold.

أما بعد! أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿ هُوَ الَّذِيْ بَعَثَ فِي الأُمِّيِّيْنَ رَسُوْلاً مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيَاتِهِ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَإِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴾ صدق الله العظيم.

Respected elders and honourable *'ulamā'*!

I am extremely happy for having been afforded the opportunity to join my brothers in this assembly of mutual discussion once again. The last time I had mentioned that I am a very ordinary student. And I am not saying this as a formality or out of humility. Rather, it is totally correct and based on absolute reality. The *'ulamā'-e-rabbānīyyīn* whom we saw and the *'ulamā'-e-rabbānīyyīn* whose statements we heard from our elders, enjoy a much loftier and far greater level than ours. It is they who are really eligible for this position. We are not even in a position to correctly understand what they say. Therefore, I can never consider myself to be qualified to address the honourable *'ulamā'*. But it is also very beneficial for the *'ulamā'* of the *ummah* to assemble at a place, ponder and reflect over conditions, and discuss certain issues. Just as students sit amongst themselves and revise their lessons, we will also sit here and exchange views. We are all travellers on the same path. The purpose of your life and my life is the same. And so, we should sit for a short while and discuss our purpose. This is why I joined this assembly. As for advising you and addressing you specifically, I am not qualified to do it. This is the

job of seniors. May Allāh *taʿālā* accept this sitting of ours. Āmīn.

The responsibility of the masses and the *ʿulamā'*

My dear friends! Allāh *taʿālā* bestowed Rasūlullāh *sallallāhu ʿalayhi wa sallam* with the mantle of prophet-hood. This position came with certain responsibilities which are mentioned in the following verse, and whose commentary you all know.

هُوَ الَّذِيْ بَعَثَ فِي الأُمِّيِّيْنَ رَسُوْلاً مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيَاتِهِ

Allāh *taʿālā* sent a Prophet to an ignorant nation so that he may recite Allāh's verses to them.

The *ʿulamā'* are the inheritors of the Prophets *ʿalayhimus salām* as stated in the following Hadīth:

العلماء ورثة الأنبياء

The meaning of inheritance is that the position, duties and responsibilities which Allāh *taʿālā* placed on Rasūlullāh *sallallāhu ʿalayhi wa sallam* are now the responsibilities of the *ʿulamā'*. This system will continue until the day of Resurrection.

My belief, your belief, and the belief of all the Ahl as-Sunnah wa al-Jamāʿah is that no Prophet will come after Rasūlullāh *sallallāhu ʿalayhi wa*

sallam. Prophet-hood has ended, but the work of prophet-hood has to be continued by this *ummah*.

The biggest responsibility of the Islamic *ummah* is placed on the *ʿulamā'*. Every member of this *ummah* – whether an *ʿālim* or a non-*ʿālim* – has the responsibility of spreading this *Dīn* and inviting towards Allāh *taʿālā*. There is a general work of *daʿwah* which is the responsibility of the entire *ummah*. Then there is a special responsibility on the shoulders of the *ʿulamā'*. Both have responsibilities. The responsibility of the *ʿulamā'* is to ensure the correct recitation of the Qur'ān and to teach the meaning of the Qur'ān. This cannot be done by everyone. It can only be carried out by the person who has acquired correct knowledge of the Qur'ān. Teaching the Qur'ān is not the work of the masses. It is their responsibility to convey the fundamental obligations. But to explain or elaborate on a certain verse or Hadīth is the work of an *ʿālim*. It is not the work of anyone else. Similarly, it is the responsibility of the *ʿulamā'* to ensure the running of an education system in the correct manner. Our *ʿulamā'* worked in every era to formulate an educational system according to the demands of the time. In so doing, they fulfilled the responsibility of teaching the Qur'ān.

The contribution of the Walī Allāhī family in the Indian subcontinent

It is also the responsibility of the *ʿulamā'* to teach the Qur'ān in the language of the current time.

Look! Shāh ʿAbd al-Qādir Sāhib *rahimahullāh* translated the Qur'ān and this was a revolutionary step in his time. There was much opposition to it as well. The entire Indian subcontinent is very much indebted to Hadrat Shāh Walī Allāh Sāhib *rahimahullāh* and his family for having initiated translations of the Qur'ān. This was not in vogue previously. Shāh Walī Allāh's *rahimahullāh* first contribution was his translation of the Qur'ān into the Persian language so that the ordinary man may come a little close to the meaning of the Qur'ān. Shāh Sāhib's *rahimahullāh* goal was completed by Shāh Rafīʿ ad-Dīn Sāhib *rahimahullāh* and Shāh ʿAbd al-Qādir *rahimahullāh.* If we had to look at Shāh ʿAbd al-Qādir's *rahimahullāh* translation today, many *ʿulamā'* will not be able to read many of its words. His Urdu is pure and chaste even though he uses a language of very deep meaning. It is a special language of Delhi, but because we are not accustomed to it, we do not appreciate it.

You may have come across Maulānā Akhlāq Husayn Qāsimī's *dāmat barakātuhum* book, *Mahāsin Tarjumah Shaykh ʿAbd al-Qādir Sāhib* in which he lists the merits of Shāh ʿAbd al-Qādir Sāhib's *rahimahullāh* translation. He explains its merits by placing several other translations before him, and stating: this is how such and such person translated this, and this is how such and such person translated that. It is a very good book. The *ʿulamā'* should at least have this book with them so that they would know the different

words used by our *'ulamā'* in the translation of different words.

Nevertheless, Maulānā Akhlāq Husayn Sāhib says: Look at the words used by Shāh Sāhib, look at how comprehensive they are, and look at how many merits they have. We from Gujarat could not have fathomed the merits of Shāh 'Abd al-Qādir Sāhib's *rahimahullāh* translation. But when I saw this book, my eyes really opened and realized that when a word is translated in a particular way, it can have these and these meanings. We used to think this translation contains ancient Urdu so we should not read it.

We have to work in the light of current circumstances

As time progressed, our elders shifted away from the style and approach of Shāh Sāhib's *rahimahullāh* translation and translated the Qur'ān in the light of their respective times and eras. Hadrat Shaykh al-Hind *rahimahullāh* and Hadrat Thānwī *rahimahullāh* translated the Qur'ān in a certain way. If you look at Hadrat Muftī Shafī' Sāhib's *rahimahullāh* commentary, you will see he uses the exact translation of Hadrat Shaykh al-Hind *rahimahullāh*, but when it comes to the commentary section, he writes the same translation in a different way. He did this specifically for the benefit of educated people in general.

I am saying all this to show you how the *ʿulamā'* of every era did work in the light of the mentality and conditions of their respective times and eras. Shāh Walī Allāh Sāhib's *rahimahullāh* Persian translation is worth studying. It is our weakness that we do not look at translations of the Qur'ān. We are students but we do not spend as much time as we ought to in looking at translations of the Qur'ān. If we were to place the translations of Hadrat Shāh ʿAbd al-Qādir *rahimahullāh*, Hadrat Thānwī *rahimahullāh* and Hadrat Shaykh al-Hind *rahimahullāh* before us, not only will we learn the styles of translations and imbibe Qur'ānic sciences, but also learn excellent Urdu modes of expression. My dear friends! The Qur'ān alone can open various paths for us.

Speak according to the level of understanding

So according to my defective opinion, I think one of the responsibilities of the *ʿulamā'* is for each *ʿālim* to think about the time and era in which he is living, the area in which he is living, the needs of his area, and the ways of thinking of the people around him. If we do not understand the mentality of our times and we continue in our old ways, people will not understand what we say. Language has a certain criterion in each era. The last time I was here, I had given you an example.

I went to Cincinnati and a few friends were seated and conversing with each other. Maulānā Ayyūb Sāhib related an incident: Hadrat Maulānā Shabbīr Ahmad ʿUthmānī Sāhib *rahimahullāh*

wrote a commentary [to the Qur'ān translation of Hadrat Shaykh al-Hind *rahimahullāh*]. At one place, he quoted a poem from *Gulistān*.

A youngster who was looking at this translation did not understand it and asked: "How is it possible for a dog to become a human?" Whereas this is not what the poet intended – he did not mean that the dog's species had changed. This youngster grew up in America and could not understand this, and so, he expressed surprise. He would repeatedly say to people, "How can these Maulānās write that a dog became a human. And how can these youth stay in a cave [referring to the companions of the cave as related in Sūrah al-Kahf] while their families got lost!?" He would ask: "Where did they get lost? Did they get lost in a jungle?"

This youngster does not understand the import of the poem, his intellect cannot relate to such things. It is therefore necessary to speak to these people in simple language in accordance with their intellects.

A beneficial word of advice

When I went to South Africa, the *'ulamā'* there said to me: "Maulānā, the language of the books which are translated into English in India is like a foreign language to us. We have to open dictionaries to understand that English. We came across many excellent books, but all are the same. The people there [in India] use difficult

words – they use classical language. Our youngsters are not used to such language. These books are of no use to us." Now the young *'ulamā'* there have made efforts in this regard. They translated *Hayātus Sahābah* in a flowing language, and this book has been well received. This is because they knew that such a work would attract the youngsters. Each era has its own peculiar style. It is essential for *'ulamā'* to work while bearing in mind the peculiarities of their time and era.

My purpose in saying all this is that one of the duties of prophet-hood is to make knowledge common among the masses. And if we want to spread knowledge, it is necessary for us to bear in mind the time in which we are living, and to formulate the syllabuses in our *makātib* and *madāris* accordingly.

I went to a *madrasah* in Cornwell, and upon inquiry, I learnt that they are teaching the book *'Ilm as-Sīghah* for Arabic etymology (*sarf*). I said to them: "You are teaching *'Ilm as-Sīghah* to the children of Canada while they have no affinity whatsoever with Persian!?" They said: "Our *buzurgs* (pious elders) included this book in their syllabus, and so, we will also teach it here. They were senior to me in age, knowledge and rank, so I did not want to engage them in a debate. But I think if our attitude is like this, we cannot succeed – if we insist on teaching *'Ilm as-Sīghah* in Canada and America. Our object is to teach them in a simple manner. And so, we must select

such books for them. You are teaching grammar (*nahw*) through the books *Kāfiyah* and *Hidāyatun Nahw*. You should at least be mindful of adopting a simple method to make the children understand.

The rules of a subject must be taught in contemporary language

Hadrat Maulānā Sayyid Abul Hasan ʿAlī Nadwī *rahimahullāh* had visited Tadkeshwar on one occasion, and we sought his advice on the syllabus. Hadrat quoted something from ʿAllāmah Sayyid Sulaymān Nadwī *rahimahullāh* who said to him in their [the teachers at Nadwatul ʿUlamā' Lucknow] presence: "Maulwī Abul Hasan, no matter which textbook you teach – whether it is *Kāfiyah* or *Hidāyatun Nahw* – the teacher must at least have the ability to teach the rules and regulations of a subject in contemporary language and present the lesson to the student in this way."

Hadrat Maulānā Miʿrāj al-Haqq Sāhib *rahimahullāh* was one of my teachers. I studied *Maqāmāt Harīrī* and *Mutanabbī* under him at Dār al-ʿUlūm Deoband. He used to say: "Maulwī Sāhib! It is sufficient to teach *Hidāyatun Nahw* for [Arabic] grammar (*nahw*) thoroughly. *Sharh Jāmī* and these other books are not books of *nahw*, but they are *falsafah-e-nahw* (the philosophy of grammar)." From this we can gauge that our elders were concerned about what we should teach. As for the course and syllabus

which you should have in the *madāris* here in Britain, or in the *madāris* and *makātib* of Canada and America, you must bear in mind the psychology and receptiveness of your children here, and then work on them.

The style of translating a book

Maulānā ʿAlī Miyā S̲āh̲ib's *rah̲imahullāh* book, *Qis̲as̲ an-Nabīyyīn li al-At̲fāl*, was translated into English in India. But it is not conducive to the standards here so it is not popular here. It was retranslated in England, and was formally checked by an Englishman. He asked: "What age group of children do you wish to teach this book to?" He was informed that it is intended to be a text book for a certain age group. He said: "If that is the case, the words will have to be corrected." He then corrected the translation accordingly, called children who were of the intended age group, asked them to read it in different places, and asked them if they were having any problems in understanding any words.

Now look at how much effort they put into it. These people look deeply into everything, and go to great depths in an extraordinary manner. After asking several children to read the book, he concluded that they would be able to understand this translation easily. He then polished the entire translation and it was printed here. I personally heard from H̲ad̲rat Maulānā [Abul H̲asan ʿAlī Nadwī *rah̲imahullāh*] two years ago when we were in Mumbai at the residence of Muh̲ammad Bhai –

a transporter – he said: “The translation which was done in England is a really valuable translation.”

From this we learn that we must consider the conditions, situation and the standards here, and work accordingly. It is our duty to ponder deeply about our syllabus. We must prepare a syllabus which would embed in our children’s heart the oneness of Allāh *taʿālā*, the greatness of Rasūlullāh *sallallāhu ʿalayhi wa sallam*, and the need for the Prophets *ʿalayhimus salām* and their teachings.

We found the book of Abul Hasan to be the best

Yesterday I commenced a few lines of *Qisas an-Nabīyyīn* with a child. I said to those who were present: Look! We teach *Qisas al-Atfāl* in our *madāris*. Shaykh ʿAlī Tantāwī is a famous litterateur. Shaykh Qardāwī referred to him as *faqīh al-udabā’* (a jurist of the literati) and *adīb al-fuqahā’* (a litterateur of the jurists). I had the opportunity of meeting him and I also read his books. He was a very senior linguist of the Arabic language, and wrote in a very sweet style. He wrote: “Here in Egypt and Syria there are many books of different authors for our children. But:

فوجدنا كتاب أبي الحسن أحسن من كل

“We found the book of Abul Hasan to be the best.”

This is the assessment of Shaykh ʿAlī T̲ant̲āwī, and many other litterateurs there [in the Arab world] hold the same view. The reason is that when H̲ad̲rat Maulānā ʿAlī Miyā S̲āh̲ib *rah̲imahullāh* wrote the book *Qis̲as̲ al-Ambiyā'*, he bore in mind the psychology of children and repeated sentences and words again and again. This is a methodology of teaching children. In order to firmly establish the concepts of *tauh̲īd* and *risālah* (messenger-ship) he tried to repeat the sentences several times. Furthermore, he describes the greatness of the Prophets *ʿalayhimus salām* in a manner which embeds itself firmly in the child's heart. When he mentions a certain Prophet *ʿalayhis salām*, he adds several qualities and adjectival phrases to describe him.

When the people study the Bible here, the greatness of the Prophets is removed totally from their hearts. There are such stories about H̲ad̲rat Dā'ūd *ʿalayhis salām* in the Bible that we cannot even read them. They have attributed certain things to him which no noble person in any society will commit.

So H̲ad̲rat Maulānā identified this illness of the *ummah*, i.e. the most weakness in the Islamic *ummah* at present is weakness of *īmān* and a weakness in their link with the Prophets *ʿalayhimus salām*. After identifying this weakness, he began working in the light of the conditions of his time. We will see that over a period of sixty years, the same spirit is found in all of Maulānā's

books. This is especially so with regard to the youngsters of the Arab countries. He roused them and shook them up, and said to them: "The respect and greatness which you ought to have for Rasūlullāh *sallallāhu ʿalayhi wa sallam* is not found in your hearts." This is why you will find this subject in every book of Hadrat Maulānā.

A syllabus must be formulated in accordance with the psychology of the students

Hadrat Maulānā [Abul Hasan ʿAlī Nadwī *rahimahullāh*] wrote *al-Qirā'ah ar-Rāshidah.* Before the arrival of this book, we used to teach an Egyptian book titled *al-Qirā'ah ar-Rashīdah.* When I was a student at Dhābel, Maulānā Binnaurī *rahimahullāh* and Maulānā Muhammad Ridā Sāhib Bijnaurī *rahimahullāh* went to Egypt for the printing of *Fayd al-Bārī*, and brought this book [*al-Qirā'ah ar-Rashīdah*] from there. Then the book *Nafhatul Yaman* used to be taught. But when Maulānā Iʿzāz ʿAlī Sāhib *rahimahullāh* saw this book, he found many unsuitable stories in it, and it was shameful to relate such stories to children. So Maulānā wrote *Nafhatul ʿArab*. In his introduction, he mentioned some of the poems from *Nafhatul Yaman* and asked: How can such poems be taught to our children? How can we ignite their mentality? How can we link them to *Dīn*?

So we see these elders making changes to the syllabus. The book *al-Qirā'ah ar-Rāshidah* was written after bearing in mind the psychology of

Indian children. *al-Qirā'ah ar-Rashīdah* made mention of the Nile River. Maulānā ʿAlī Miyā S̲āh̲ib *rah̲imahullāh* did not make mention of it in *al-Qirā'ah ar-Rāshidah*, he also did not make mention of the pyramids of Egypt because this did not suit the psychology of Indian children. They do not even know what the pyramids of Egypt are. If they were to be taught about the Nile River, they will not have a quick inclination to the lesson. But if famous places and personalities of India were to be related to them, they would obviously be more inclined to the lesson. So H̲ad̲rat Maulānā *rah̲imahullāh* included a lesson on the Qut̲b Minār, he brought a lesson on Sult̲ān Muz̲affar Shāh H̲alīm and mentioned what a pious king he was, and how much of respect he had for *ʿulamā'*. H̲ad̲rat Maulānā also brought another lesson in a most excellent manner. It is titled, *al-H̲ayātu fī Madīnatir Rasūl s̲allallāhu ʿalayhi wa sallam* – life in the city of Rasūlullāh *s̲allallāhu ʿalayhi wa sallam*.

H̲ad̲rat Maulānā quoted a poem which is bound to make a person cry. Sayyidunā ʿUmar *rad̲iyallāhu ʿanhu* was out patrolling at night when he heard a moaning sound from a tent. Upon inquiry, he learnt of a woman in a state of maternity with no one there to see to her. He went back home, summoned his wife, went to the Bayt al-Māl, took out some flour, dates and other necessities, placed all these on his head [and proceeded to the woman's tent]. Flour was falling onto his beard while he was carrying these items.

This story is related in the form of a poem so that children may read it and develop the desire to go out on patrol in their residential areas and see how humanity is sobbing, how it is in pain; and what we can do to help them. Hadrat Maulānā presented this lesson in order to develop these qualities in children. When we teach a book, we merely translate it. If we had to do anything more, the most we will do is provide the singular and plural of words, state from which scale a particular verb is, etc. These are linguistic discussions. But the real purpose of the lesson and the reason for including it in a book is not discussed. Our minds do not even go towards directing our students towards this.

Then for the later years [of the *ʿālim* course], Hadrat Maulānā *rahimahullāh* compiled *Mukhtārāt min Adab al-ʿArab*. We are left astounded at the books which he chose for the compilation of this work. He starts with the writings of Hasan Basrī *rahimahullāh* and comes up to the writings of contemporary writers such as Tāhā Husayn, ʿAlī Tantāwī, Mustafā Manfalūtī, Mustafā Rāfiʿī and others.

Just recently I was at a place and I was requested to set an exam paper on the book, *Maqāmāt Harīrī*. I agreed. The first question I asked the students was the different eras of Arabic literature, and from which era is *Maqāmāt Harīrī*? Not a single student knew how many eras Arabic literature passed through, and from which era *Maqāmāt Harīrī* is. No one knew why our elders

included in the syllabus a book which is written in rhymed form and which is not flowing in the least. There were many other books of the past scholars [which could have been included], but we do not speak on this subject.

An essential counsel

In our Gujarat, many of the *madāris* have removed the ancient books and included the books of Nadwah. But they do not direct the attention of the students to the merits of these books [of Nadwah] to the students as mentioned by Hadrat Maulānā [Abul Hasan ʿAlī Nadwī *rahimahullāh*] in the footnotes. In his book *Mukhtārāt*, he provides a short note on the writer of the extract and his inclinations. It is necessary for you to provide the students with some information about the different writers. Who the writer is, how does his style of writing differ from other writers, etc. For example, Hadrat Maulānā quotes an entire piece of writing of Tāhā Husayn because he was a very famous Egyptian writer. But he was an atheist. People were enamoured by his writings, and considered him to be a leader of the Arabic language. Arab youngsters clamour for his books. When they come to know of any new book of Tāhā Husayn, you will find long queues of people waiting to buy it. You must read his book *al-Ayyām* which is in three parts. It is an excellent work of Arabic literature.

Tāhā Husayn was a strange man who would continually create doubts and misgivings about

Islam. But when he saw a revolution in Egypt through the Ikhwān al-Muslimīn (Muslim Brotherhood) and the inclinations of people changing, he changed and wrote a voluminous book on the *sīrah* titled, *Durūs fī Sīratin Nabī*. After reading this book, a person cannot imagine the author to be an atheist. This shows the mastery of an author and it is a very difficult task to accomplish.

So when Hadrat Maulānā quoted extracts from his writings in *Mukhtārāt*, he wrote a footnote about him by saying he was born in such and such year. And when writing about his peculiarities, Hadrat Maulānā says:

إنه يكتب خلاف ما يعتقد

"His writings differ from his beliefs."

It is extremely difficult for a person to write about something he does not believe in. If a person has certain beliefs and inclinations, it is easy for him to write according to those beliefs and inclinations. His personal emotions will aid him in his writing. But if a person does not believe something with all his heart, it is extremely difficult to write about it in a beautiful manner. So Hadrat Maulānā mentions this peculiarity of Tāhā Husayn. But we do not pay any attention to these footnotes. We do not inform the students about who the writer is. What are the peculiar traits of ʿAlī Tantāwī? What are the peculiarities of such and such writer?

I am saying all this to you because you are *ʿulamā'* who are engaged in teaching. We must take these points into consideration and mould our students. When it comes to Arabic literature and the books of *fiqh*, we must try to embed in the minds of the students that we must not confine ourselves to merely learning words. Rather, we must use them as means to invite towards Allāh *taʿālā*. There is a dire need to create this in our students.

The extent of our capabilities

My dear friends! Loads and loads of students are presently coming out of our *madāris*. I am talking about India. In Gujarat alone, there are fifteen *madāris* where Daurah-e-Hadīth is taught. If you total them all, you will find about 250-300 students qualifying every year. But if you were to look for an excellent *khaṯīb* or *wāʿiẕ* (lecturer) from among them, you will not find sufficient numbers to count with your fingers. This is how weak our capabilities have become. We have retrogressed to such an extent in our education that we cannot even read our certificate correctly (the *sanad* of a qualifying *ʿālim* is written in Arabic).

The extent of our academic retrogression

Hadrat Muftī Mahmūd Hasan Gangohī Sāhib *rahimahullāh* was extremely intelligent. He came to Gujarat on one occasion. He conducted an assembly (*majlis*) after *ʿasr* and said: "Maulānā,

our capability (*istiʿdād*) has dropped drastically. I was visiting a *madrasah* on one occasion and passing by one of the classrooms. A teacher was teaching a book of Hadīth. The teacher was reading the book himself, and the actual Hadīth reads as follows:

إن الإيمان ليأرز إلى المدينة كما تأرز الحية إلى جحرها

Instead of reading the words إلى جحرها, he was reading them as إلى حجرها.

Hadrat Muftī Sāhib said: “I held my head and thought to myself: O Allāh! Has knowledge fallen to such an extent that this person is teaching Hadīth but cannot distinguish between the word حجر and جحر!?”

My dear brothers! If this is going to be our condition, we will not be able to work effectively in this world.

So our first task is to teach the Qur’ān. And depending on where we are going to work, we will have to bear in mind the psychology of the people there and prepare books suited to their temperament. There must be separate books for the youth, and different books for children. The minds of children are different from the psychology of youth.

The schemes of the Qādiyānīs

Just yesterday I was relating to Maulānā: H̲ājī Nasīm S̲āh̲ib of Delhi has a son by the name of Shamīm S̲āh̲ib who has a bookshop in Toronto. He also lived here in London for a few years. He is a professor of the Urdu university. I go to him every Tuesday because he orders many books. Two days before I could leave for here [England], I went to him and he related the following to me. He said: “Maulānā, someone left a parcel in my bookshop. It remained as it was for two days, and then I decided to check what was inside. It looked like a parcel of books. When I opened it, I saw it filled with Qādiyānī literature.”

Just recently, the Qādiyānīs held a conference there [in Toronto]. It was attended by 1 200 delegates, the Defence Minister was invited, and they were all fed an exotic meal. All the attendees received a parcel of books when they were leaving the conference. A person was made to stand by the exit and hand out these book parcels to each delegate.

So when Shamīm S̲āh̲ib opened this parcel, there were 3-4 different types of books. There was a booklet for children. Half of it was written in simple Urdu, and the other half in absolutely easy English. If you were to read the first few pages, it appeared to be just like *Taʿlīm al-Islām*. You will not find any difference between the two. The Qādiyānīs even wrote the *kalimah* exactly as we read it. But as you proceed further, you will find

some of their beliefs creeping in after every few pages.

So this is a way of diverting a person's mind. We have to learn these things. The *'ulamā'* ought to read the literature of these opponents to learn their modus operandi, their methods, and how they work.

An area where we can work

An *amīr* of the Jamā'at-e-Islāmī from Mumbai came to Bharūch on one occasion. I joined him and asked him what his programme was. He replied: "I would like to meet a few editors here. I would then go to the school hostels, meet the Muslim students there, and give them these Gujarati books which I have brought with me. I will come back from Mumbai after one month, see what they read, and ask them for their impressions."

By joining this person, I learnt how these people work, how they gain access to students, how they gain access to labourers, how they work among young girls and then establish a separate section for women. They work among the girls who are studying English and then establish a *halaqah* (circle) for them.

Now me and you are not going to all these people, we are not bothered about them. We are not going to the labourers in the factories. Consequently,

simple-minded people are getting caught up by these people.

At present, the greatest challenge which faces you here in Britain is the challenge of *salafīyyat* (those who claim to follow the *salaf*, but do not follow any of the four imāms of *fiqh*). Girls and boys from good families are inclining towards *salafīyyat*. The reason is that their literature is reaching these girls and boys. They hold large conferences in the name of *tauhīd*, people in large numbers attend, and they are then told: These are the authentic Ahādīth, whereas the Hanafīs are wrong, their salāh is not even valid, they do not read Sūrah al-Fātihah, so how can their salāh be valid?

Now that youngster from university has no knowledge whatsoever about proofs, he never studied any Hadīth, and thinks to himself: If this Hadīth [which these people are presenting to me] is from Bukhārī, there can be no question about it. But we are not even turning any attention as to how we can put an end to this threat. We will have to put our heads together and think of something.

My dear brothers! It is the responsibility of the *'ulamā'* to also think about the issue of education. They must get together and think carefully: Where have we erred, how should we formulate our syllabus, and what type of literature do we need to work among the youth? Many youngsters become inclined to the work of

daʿwah and *tablīgh*. Because they are educated, they want some reading material. Now you can only give them books which is in line with their mentality. If you are going to give them some intricate book, or a book on differing rules and regulations, it will not benefit them in any way. So my dear brothers! We will have to prepare and publish many books and literature which are conducive to the conditions and demands of the time.

I had mentioned this to you on my last visit as well that it is most essential for the local *ʿulamā'* to master the English language. Our *ʿulamā'* ought to be proficient in the English language so that they can write excellent articles. The *ʿulamā'* cannot become annoyed with a person and talk to him in an angry tone. You cannot say to him: "You are making unnecessary objections." You ought to know that these people say certain things merely to provoke the *ʿulamā'*.

A beneficial word of advice from Qāḏī Mujāhidul Islām *raḫimahullāh*

Before coming here, I was reading an article in the *Jang* newspaper. The article stated that the differences among the *ʿulamā'* here [in Britain] have caused a lot of damage. The writer wrote about the issue of sighting the moon, the people do not know who to follow, one *maulwī* is saying one thing, another *maulwī* is saying something else. Qāḏī Mujāhidul Islām S̲āḫib and other *ʿulamā'* were also seated there. Qāḏī S̲āḫib said:

"The easiest way to solve the problem is for all those who hold differing views to be assembled at one place. The experts in the field of astronomy from India and Pakistan be brought. All those holding differing views must present their views to these experts. They must discuss and dissect the issue over different sessions. The experts must provide their proofs and a single decision must be passed which would be binding on the whole of England. If they work in this way, they will be able to solve the problem."

But man has to leave aside his self-ego, and *tazkiyah* (self-purification) is necessary for this. Together with knowledge, there is a need for *tazkiyah*. The reason for this is that man must not confine himself to his own issues. He must think of what will be of most benefit to the *ummah*. When all the *'ulamā'* are united on this, and they all passed a decision, I have to cast aside my own opinion. There is no need for me to persist in my own views.

A principle laid down by Maulānā Muhammad Taqī 'Uthmānī

Maulānā Taqī 'Uthmānī Sāhib *dāmat barakātuhum* made a very principled statement on that day. He said: "*Masā'il* (issues, rulings) are of two types, viz. *mansūs* (explicit textual rulings) and *mujtahad fīhi* (independent judgements). The *masā'il* which are *mansūs* do not permit *ta'wīl* (rationalization, interpretation). You must be firm on these *masā'il* and remain headstrong on your

standpoint. As for those which are *mujtahad fīhi*, there is no compulsion in them. You must not insist on your viewpoint. You should look at where the solution lies for general *masā'il* concerning the *ummah*."

My dear brothers! If the *'ulamā'* here [in England] can understand this much, then – *inshā Allāh* – many problems will be solved.

The *'ulamā'* of the *ummah* are lighthouses

I noticed that we are distancing ourselves from each other over minor issues. A matter is not a serious one, but we are standing far from each other. For *'ulamā'* of the *ummah* to distance themselves from each other and speak out against each other is a fatal poison for the *ummah*. This poison is destroying the *ummah*. Allāh *ta'ālā* made the *'ulamā'* the sole leaders and it is through them that the *ummah* can receive light. This is why they say Urdu: The *'ulamā'* are lighthouses. Lighthouses are built along the sea-shore so that ships may see the light and establish their direction. In like manner, the *'ulamā'* are lighthouses for the *ummah*. People look at me and you to solve their problems. It is therefore necessary for us to end our mutual disputes and get close to each other.

A principle of propaganda

You are all aware of the fact that the Jewish lobby and other organizations are hell-bent to put an

end to Islam, and to deny Muslims any opportunity of rising. The Jews, Christians and Hindus are all united in this regard, and they have regular meetings and consultations. You can see a general opposition to the *madāris ʿarabīyyah* (dār al-ʿulūms) in India and Pakistan at present. They will repeat a lie until the entire world is compelled to accept it as a fact. There is a principle in Arabic:

إذا تكرر شيء تقرر في الذهن

"When a thing is repeated, it becomes firmly entrenched in the mind."

This is a principle of propaganda – you must repeat a thing so often that people are convinced of its truthfulness. So presently, they are repeating this statement: The *Dīnī madāris* are training grounds for terrorism. They are repeating this statement in Gujarati, Hindi, English. They are preparing a nation which would cause division among nations, which promotes fanaticism, and which advocates the taking up of arms. In this way, a general feeling of opposition against our *madāris* is being created.

My dear brothers! We have to think about this: When all the forces of the world are uniting to attack our institutions and writing against us in this manner, how can we divide ourselves into separate entities? It is most foolish to place our selves on separate paths and thereby weaken our own strength. When Allāh *taʿālā* has bestowed a

person with the slightest conscience and he has the slightest concern for Islam and Muslims, he will never adopt such a path. He will cast aside his self-ego, try to reduce differences in the *ummah* to the minimum, and try to unite the entire *ummah*. These differences are extremely harmful to us. They are rendering us completely empty from within. Whereas Allāh *taʿālā* has made us so strong through Islam as though we are a solid wall which has been fortified with molten lead. No one can surround this wall, and no one can break it. But our condition is such that we have divided ourselves on the basis of languages, tribal backgrounds, and regions; and are causing much damage to ourselves in this way.

The effort which Rasūlullāh *sallallāhu ʿalayhi wa sallam* made and the teaching which he embedded in the hearts of the Sahābah *radiyallāhu ʿanhum* is applicable to not only every era, but right until the day of Resurrection.

إِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَائِلَ لِتَعَارَفُوْا، إِنَّ أَكْرَمَكُمْ عِنْدَ اللهِ أَتْقَاكُمْ.

“We created you from a male and a female. And We made you into groups and tribes so that you may recognize each other. Surely the noblest of you in the sight of Allāh is the most righteous of you.” (Sūrah al-Hujurāt, 49: 13)

Taqwā is the measure of value in Allāh's sight – it is not of a tribe, a village, a city, or a district. Today, the basis has become all these things, and they are totally contradictory to Islam. I repeat this every time and say it on every trip of mine. My dear friends! My beloveds! Dig out this incorrect mentality and cast it aside. No matter where a person lives, no matter what language he speaks, and no matter which district he comes from – if Allāh *taʿālā* blessed him with *taqwā*, give him the respect he deserves, value what he says, and try to work with him if he is doing good. If you see any wrong in him, invite him to your house as a fellow brother, and engage him in an academic discussion. But it is certainly not becoming of us to start a storm of disagreement over minor issues. If we do this, we will be causing harm to Islam. This is totally wrong. May Allāh *taʿālā* bless us with correct understanding and a correct conscience so that we can think carefully on how we can work, how we can display our unity in this Europe, and how we can progress in the light of the conditions here.

A shortage of one thing

There is another thing which is grossly missing in our circles. Hadrat Muftī Mahmūd Sāhib *rahimahullāh* used to direct our attention towards it time and again. Hadrat Muftī Sāhib *rahimahullāh* had become very weak towards the end, but he still went and visited many of the *madāris* in India. He would spend two days at a time in these *madāris* and establish a *majlis* of

dhikr there. He used to say: "Previously, the *madāris* would impart knowledge and rectify the hearts [of students]. But this is decreasing gradually. Consequently, if a student does not have much inclination towards knowledge, he does not study and does not read the books of the pious. As a result of his defective knowledge, he is unable to remain upright on the correct path. He becomes annoyed over trivial matters.

I have seen this in the small villages. Those who are recently qualified become annoyed when someone else is appointed as the head teacher. I am talking about a small village where there is just one *maktab*. A person will complain about having taught for so many years, and now a new *maulwī s̲āh̲ib* has been appointed as a head teacher. He will say: "I have been given a lower grade book to teach." When asked, what book he has been given to teach, he replies: "I have been given *Taʿlīm al-Islām*, while this new teacher has been given *Bahishtī Thamar*." Now there is a fight over this.

The view of 'Allāmah Binnaurī *rah̲imahullāh*

In the year in which I was studying *Mishkāt Sharīf* in Dhābel, H̲ad̲rat Maulānā Yūsuf S̲āh̲ib Binnaurī *rah̲imahullāh* delivered a talk in Gaurā Mah̲allā. Maulānā recited the following verse:

وَلَكِنْ كُوْنُوْا رَبَّانِيِّيْنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ

Maulānā then said: The *ʿulamā' rabbānīyyīn* are those who teach *alif, bā, tā* to children. He also said: The *ʿulamā'* who sit in the *maktab* spend all their energies in teaching there. They teach the village children to recognize the letter *alif*, a letter which they never saw before. Then they teach them the letter *bā* [and so on]. Their efforts are most valuable in Allāh's sight. If these *ʿulamā'* did not spend their efforts on these children in the *maktab*, who would have come to the *jāmiʿah* [dār al-ulūm] to learn *Bukhārī* under me?

When I proceeded to Deoband, I did not meet Hadrat ʿAllāmah Anwar Shāh Kashmīrī *rahimahullāh*, but I heard one of his statements from people. Hadrat used to say: "The authorities of Dār al-ʿUlūm are paying us a salary, and so, they have the right to ask me to teach *Bukhārī* or they can ask me to teach *Mīzān* [a primary book]."

Look! This is a statement made by Shāh Sāhib *rahimahullāh* regarding whom people say he was a walking library. His memory was so powerful that he once said: "I read this text 36 years ago and I am repeating it from memory to you. If you check what I am saying against what is written in the book, you will find very little difference between the two."

The science of Hadīth is alive in India

ʿAllāmah Rashīd Ridā [an Egyptian scholar] attended a convention in Nadwah in Lucknow. He also visited Deoband. When he met Shāh Sāhib,

there was no end to his joy. He said: "Had I come to India and not met these *ʿulamā'* of Deoband, I would have returned despondent of India. *Al-hamdulillāh*, I am fully convinced that the science of Hadīth will remain alive."

Allāh *taʿālā* gave Shāh Sāhib *rahimahullāh* such students who were able to critically evaluate the books of senior *ʿulamā'* of Egypt. Maulānā Habīb ar-Rahmān Aʿzamī *rahimahullāh* is a student of Hadrat Shāh Sāhib *rahimahullāh.* Anwar Muhammad Shākir wrote a commentary to the *Musnad* of Imām Ahmad ibn Hambal *rahimahullāh.* When a copy of this book came to Maulānā Habīb ar-Rahmān Sāhib *rahimahullāh*, he took the author to task for certain things which he wrote. He wrote a lengthy letter to the author and pointed out his objections, informing him that this is not appropriate, or that is incorrect. Such was the position which Allāh *taʿālā* accorded to Hadrat Shāh Sāhib *rahimahullāh.* He was certainly without a parallel.

Nevertheless, I was saying that such an erudite *ʿālim* is saying this: "Dār al-ʿUlūm Deoband is serving us by giving us a salary. And so, they have the right to ask me to teach *Bukhārī* or they can ask me to teach *Mīzān* [a primary book]." And if we dispute over who is going to teach *Bahishtī Thamar* and who is going to teach *Taʿlīm al-Islām*, then it shows a lack of *tazkiyah* – that our hearts have not been purified.

In our Gujarat *madāris*, a certain teacher will teach a book for several years. But no sooner the principal changes it for another book, the teacher sends in his resignation. "Brother! Why are you resigning?" He replied: "I was teaching this book for so many years, and now the principal took it away from me." The person said to him: "O servant of Allāh! What is the problem? If this book has been given to a fellow brother, at least his capability will also improve." He replied: "No. Why was this book taken away from me? Now I am not going to remain in this *madrasah*."

An attitude like this is because of a deficiency in *tazkiyah* and *ikhlās.*

Hadrat 'Umar *radiyallāhu 'anhu* was an icon of humility

The *tazkiyah* of the Sahābah *radiyallāhu 'anhum* was made and it was made to perfection. Sayyidunā 'Umar *radiyallāhu 'anhu* was a senior leader of the Quraysh, and he enjoyed a position of seniority even before Rasūlullāh *sallallāhu 'alayhi wa sallam* could be commissioned as a Prophet in Makkah Mu'azzamah. He commanded such awe that if he were to walk into the market place, no one had the courage to walk past him. If a slave was riding a horse, and 'Umar *radiyallāhu 'anhu* happened to be seated somewhere, the slave would not dare ride past him. If he did, 'Umar *radiyallāhu 'anhu* would fling the slave off his horse and beat him up. [All this was before Islam].

But Rasūlullāh *sallallāhu ʿalayhi wa sallam* thoroughly purified their hearts through the Qur'ān. When ʿUmar *radiyallāhu ʿanhu* was the caliph, Sayyidunā Bilāl *radiyallāhu ʿanhu* happened to come to Madīnah. On seeing him, Hadrat ʿUmar *radiyallāhu ʿanhu* said: "Our master has arrived." He then said to him: "O Bilāl! Lift your *kurtah* because I want to kiss the spot where you had to suffer injuries for Allāh's sake."

Now look at such a senior leader of the Quraysh who was now the Amīr al-Mu'minīn, and whose authority had extended over many lands and regions, yet he is according this honour to Sayyidunā Bilāl *radiyallāhu ʿanhu*.

A point of honour and good fortune

ʿAllāmah Shabbīr Ahmad ʿUthmānī *rahimahullāh* was delivering a lecture on the *sīrah* in Hyderabad. The *nizām* of Hyderabad was seated on the stage. The *nizām* wielded immense authority in those days, and all the *ʿulamā'* of India were supported by him. In the course of his talk, ʿAllāmah Shabbīr Ahmad ʿUthmānī *rahimahullāh* said: "Brothers! What can be said about the greatness of the Sahābah *radiyallāhu ʿanhum*? How can we describe their greatness and honour? Even if an old shoe of Hadrat Bilāl *radiyallāhu ʿanhu* was brought here now, our *nizām sāhib* who is seated here will consider it an honour to place those shoes on his head. Hadrat ʿAllāmah ʿUthmānī *rahimahullāh* said this in a

large assembly of people. The *nizām* of Hyderabad said: "Maulānā, I will undoubtedly consider it to be an honour."

Such was the mentality of those people, but we *'ulamā'* have put an end to it. We have divided ourselves into groups, separated ourselves into small factions and weakened the *ummah* in this way. For Allāh's sake, my dear brothers, especially the young *'ulamā'* – cast aside all these things.

Great acts of great people

Islam made us into one *ummah* on the basis of the *kalimah*. There is room for differences with every person of knowledge. Knowledge has been given so that you may give a reply to a difference through proofs. But limits have been set to these differences. Imām Shāfi'ī *rahimahullāh* differed with Imām Muhammad *rahimahullāh*. Imām Muhammad *rahimahullāh* and Imām Abū Yūsuf *rahimahullāh* differed with Imām Abū Hanīfah *rahimahullāh*. And we read about these differences in *Hidāyah*. But Hadrat Imām Abū Hanīfah *rahimahullāh* did not banish Imām Abū Yūsuf *rahimahullāh* from his class because of their differences. Differences existed with Imām Zufar *rahimahullāh*, Ibn Abī Laylā, and so many others. Differences existed in the past, and they would prove their point with evidences, but they never took each other towards *kufr*, they never resorted to any propaganda to lower any person's status. In fact, when Imām Shāfi'ī *rahimahullāh*

went to Kūfah, he visited the grave of Imām Abū H̲anīfah *rah̲imahullāh*, and when he went to a nearby musjid to perform s̲alāh, he left out *rafaʿ yadayn* (raising of the hands before going into the different postures of s̲alāh). And he said:

احترامًا لصاحب هذا القبر

"I left out *rafaʿ yadayn* out of respect for the one who is in this grave."

Now look at Imām Shāfiʿī *rah̲imahullāh* and how accommodating he was. He had a view, he held a certain position, and a large section of the *ummah* was following his views. But look at his sincerity – not only did he leave out *rafaʿ yadayn*, he even gave his reason for leaving it out. There is a great lesson for us in this. May Allāh *taʿālā* bestow us with correct intelligence and perception.

The actual problem with us is that we do not read the biographies of our elders. If we were to learn about their lives and situations, and read them again and again, we will be astounded at the relationship which they enjoyed with each other.

ʿAllāmah Kashmīrī's sincerity

H̲ad̲rat ʿAllāmah Anwar Shāh Kashmīrī *rah̲imahullāh* had a major dispute with the *shūrā* (trustees) of Dār al-ʿUlūm Deoband. He left Dār al-ʿUlūm and proceeded directly to Dhābel. A group of *ʿulamā'* and students also accompanied him. When he was preparing to leave Deoband,

some people came to him and said: "Hadrat, why are you leaving Deoband? If you feel you cannot work with the authorities of Dār al-'Ulūm, why don't you start your lessons in the Jāmi' Musjid?"

It would have been very easy for Shāh Sāhib *rahimahullāh* to conduct his lessons in the Jāmi' Musjid. But he said: "No. How can I start conducting *Bukhārī* lessons in the Jāmi' Musjid in opposition to my brother Husayn Ahmad [Madanī]? This is against my *īmān*. I will go very far away from here."

Had Shāh Sāhib *rahimahullāh* sat in the Jāmi' Musjid to conduct lessons, no one's lessons in the Dār al-'Ulūm would have remained firmly established. This is because he enjoyed a special academic position and was a man of immense capability. It would have been difficult for anyone else to establish his authority in contrast to him. But Shāh Sāhib *rahimahullāh* did not want this to happen, and said: "I have a certain dispute with the *shūrā* and there are certain limits to it. Now that I left Dār al-'Ulūm, the authorities can appoint whoever they like, I do not want to interfere in that regard." Despite these differences, he continued meeting them, and they would have academic discussions as well.

My dear brothers! It is our duty to set right our education system, and it is our duty to make efforts in the field of *tazkiyah*, and to increase our contact will Allāh's pious servants. We must establish a bond with Allāh's pious servants and

purify our hearts. There is a serious deficiency in this regard – we are not paying any attention to purifying our hearts. This lack of purification is causing many harms. True knowledge is the one which shows us the true path and conveys us to Allāh *taʿālā*.

Knowledge which does not show us the path of truth is not knowledge, it is ignorance. If a person is an *ʿālim* and he does not understand these things, if he cannot control his tongue, if he backbites others, if he looks for faults in others, and he tries to cause the downfall of others; then all I can say is may Allāh *taʿālā* have mercy on such an *ʿālim*. We have to make *duʿā'* to Allāh *taʿālā* to bestow him with rectitude and *taqwā*.

The criterion for correct knowledge

Knowledge teaches us humility. The book, *Karīmā*, is the first primer which we study in Persian. It contains a saying which says: "The branch which is full of fruit bends down towards the ground." You will not find a branch full of fruit and still remaining upright towards the sky. In like manner, a person who possesses correct knowledge will certainly lower himself. He will certainly have humility which is the essential trait of knowledge. This is a thermometer for us by which we can gauge whether a person has correct knowledge or not. If he has correct knowledge, he will have humility. If there is a deficiency in humility or a total absence of it, we can deduce that his knowledge is also mere hot air.

Their lives were lighthouses

You get *ʿilm-e-nubūwwat* (knowledge of prophet-hood) and *nūr-e-nubūwwat* (light and effulgence of prophet-hood). When *nūr-e-nubūwwat* enters a person's heart together with *ʿilm-e-nubūwwat*, he cannot be arrogant and he cannot consider himself to be great. Instead, he will encourage others to progress and advance.

Hadrat Maulānā Ajmerī Sāhib *rahimahullāh* taught *Bukhārī Sharīf* for fifty years in Dār al-ʿUlūm Ashrafīyyah Rānder. Maulānā Saʿīd Ahmad Sāhib Pālanpūrī *mudda zillūhu* personally related this to me. He said: "I went to teach in Ashrafīyyah, and after a few years, I went to Hadrat [Ajmerī] and said to him: 'Hadrat, if you permit me, I would like to teach *Tirmidhī Sharīf* from next year.' Hadrat became very pleased and said: 'You can gladly teach, and if ever you need to ask anything, you can come to me without any hesitation.'"

Maulānā Saʿīd Ahmad Sāhib Pālanpūrī *mudda zillūhu* personally related this to me. He said: "This was the first person who said to me: 'You can gladly teach.' Maulānā continues: 'After I taught *Tirmidhī Sharīf* for one year, Hadrat summoned for me himself and said: 'Maulānā, *al-hamdulillāh* you taught *Tirmidhī Sharīf*, now I want you to teach the second volume of *Bukhārī Sharīf* next year.'" Maulānā Saʿīd Ahmad Sāhib himself related this to me. We can gauge the greatness of Hadrat Maulānā Shaykh Ajmerī

rahimahullāh from this incident. Look at how selfless he was and what piety he possessed! You people must have noticed that when he used to enter a gathering, he would seat himself in the rear. This is how he led his life, and if you observed him, you would conclude that he was indeed a pious servant of Allāh *taʿālā*. This used to have a remarkable effect on the students. His life was a lighthouse for others.

An earnest appeal

My dear friends and elders! It is necessary for *ʿulamā'* to be very vigilant. The conditions are bad and many subversive movements are operating from within. Previously too I had made an earnest appeal to you to study all the new periodicals that are coming out and see what is happening in the world. Look at how the Jews, Christians and other nations are ganging up together and planning against us. The Jews have conspired to make the nations of the world, especially the Muslims, morally depraved. After destroying them in this way, their wealth and treasures must come into Jewish hands. They have set aside different programmes for this. There are television programmes, the internet is a "net" on its own, and 350 radio stations in America are owned by Jews. I read this in an Arabic article in a Jewish periodical in America and was astounded by it. Forty major newspapers are under Jewish control. They are using these means to completely destroy the moral fibre of the nations of the world – except for Jews. This is done so that these

nations do not stand up against the Jews in the future. When a nation is morally depraved, it is automatically destroyed. Nations are built on character and morality. Shauqī, a famous Egyptian poet, rightly said:

إنما الأمم بالأخلاق – فإذا ذهبت أخلاقهم ذهبوا

"Nations are built on character. When their character disappears, they also disappear."

This is an era of freedom

For the last two years, meetings were held in Toronto on the issue of including homosexuality and sex education in schools, and small children to be explained about these matters. We are at a loss as to what would happen if our children learn these things. In order to support their views, they get hold of pseudo-Muslims – Muslims only in name – who claim that there is nothing unnatural about this. One person said: "So what if they are taught about homosexuality? It is a matter of agreement between two individuals, and if they are happy about living together, it is their right. This is a free society."

We seek refuge in Allāh *taʿālā*. I said: They now want us to commit an act which would completely destroy us, and regarding which Allāh *taʿālā* said in the Qur'ān:

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيلٍ

"We turned that town upside down and We rained down upon them rocks of limestone." (Sūrah al-Hijr, 15: 74)

Muslims are used against Muslims

Just the day before yesterday I read an interview about a person who was captured in Afghanistan who had come in search of Usamah [bin Ladin]. This man was a Syrian Arab. He was asked: "How did you come under their [Western] control? How did you become a spy for them?" He replied: "I was studying in university, a few people befriended me, they took me around with them, took me to restaurants, and then took me to a place and showed me erotic films." You see how they are corrupting the morality of Arab youth!

He continues: "They then took me to a bar, got me to drink alcohol, called a few girls, and got me involved with them. They entrapped me gradually in this way. Then one day they took me to an embassy and offered me a certain amount of money if I did what I was asked."

This is how they are using Muslim intellects against Muslims.

We have to wake up

I went to Jordan in 1968, and when I went to Amman, I saw a beautiful building. On entering it, I saw many books on display, and many American magazines. An Arab youngster was

seated near me. I started conversing with him and he informed me that this was the American Cultural Centre. It is their job to keep an eye on all the colleges and universities of Jordan. They have full details of all the students, who are the top students, who is achieving the best symbols, etc. When they identify an intelligent student, they correspond with him, congratulate him on his successes, and express their happiness at his results. They would then invite him to one of their functions, offer him a post in America, and the possibility of sending him over. A few days later they send him a few photographs of girls whom he could correspond with. He is provided with their addresses.

So this youngster was relating to me how they attract Arab youth in this way. You see how the nations of the world are pursuing us! They are distributing various types of literature, while we are fighting over minor issues.

My dear brothers! Our *ʿulamāʾ* are not even studying all these things. They are not looking at where we are being attacked from and how we should be responding. The Qādiyānīs are working on one side, the Shīʿah are working from another side, the Salafīs are working from yet another side, and we are sleeping heedlessly. It is the time for us to wake up now.

Our weapons could not achieve what our propaganda achieved

A book was published in Pakistan about the life and activities of ʿAbd al-Majīd Sālik S̲āh̲ib. The youngsters probably did not even hear his name. Before India gained its independence, the Muslims had a few famous newspapers. Maulānā Abul Kalām Āzād used to publish the *al-Hilāl* from Calcutta, and this newspaper was well-received by all of India. Maulānā Z̲afar ʿAlī S̲āh̲ib used to publish the *Zamīndār*, and Maulānā Muh̲ammad ʿAlī Jauhar used to publish the *Hamdard* from Delhi.

Now ʿAbd al-Majīd Sālik S̲āh̲ib used to work for the *Zamīndār* and was on its editorial staff. He had some differences with Maulānā Z̲afar ʿAlī S̲āh̲ib, so he left and started his own newspaper by the name of *Inqilāb* which was along the lines of *Zamīndār*. Ghulām Rasūl Mīr and a few others left Maulānā Z̲afar ʿAlī S̲āh̲ib and joined the *Inqilāb*. ʿAbd al-Majīd Sālik S̲āh̲ib remained its editor for many years, and he was a man of great political vision. So his life and activities have now been published in a book.

He writes at one place that when Sayyid Ah̲mad Shahīd's *rah̲imahullāh* movement started and the caravan of *mujāhidīn* were proceeding towards Bālākot, they were heartily welcomed by the Muslims. The British had a secret meeting to decide what to do. They felt that if they were to resort to force and weapons, these Pathan people

would fight with full force, and even if their last child is killed, they will continue to regard us as the enemy and continue fighting us. We will not be able to gain any control over their tribal peoples. So what should be done? They decided to initiate a religious dispute. They got hold of a few naïve Muslims and purchased the services of some materialistic *maulwīs*, and spread a propaganda throughout the Sarhad region that these people [Sayyid Ahmad Shahīd and his supporters] are Wahhābīs.

ʿAbd al-Majīd Sālik Sāhib quotes the testimony of an Englishman in this book who clearly states: "Our weapons could not achieve what our propaganda achieved. We got the people of the entire region against them, and caused the whole movement to fail."

A Jewish conspiracy

We now see a movement against the Deobandīs. Several books have been written on the subject of *ad-Deobandīyyah wa Aqā'iduhā* (the Deobandīs and their beliefs). Then there are books against the *Tablīghī Jamāʿat*. We consider this to be a Jewish conspiracy and Muslims are bought to achieve this purpose. For the last five or six years we are constantly hearing about the *ʿulamā'* of Deoband that the Taliban who are operating in Afghanistan or the *mujāhidīn* who are being trained in Pakistan all have their roots in the movements of Shāh Walī Allāh Sāhib *rahimahullāh*, Sayyid Ahmad Shahīd

rahimahullāh, Hadrat Nānautwī *rahimahullāh* and the reason behind Hadrat Shaykh al-Hind *rahimahullāh* was imprisoned.

We are following in the footsteps of these *ʿulamā'*, and so they consider these [Deobandī *madāris*] to be centres of jihād who will stand up against them. They feel they have to put an end to our roots. Books are published for this purpose, and all the *ʿulamā'* of Deoband are now being labelled as *mushrik* (polytheists). This is done to cut off the *ummah* from them. When a nation is cut off from its *ʿulamā'*, it is very easy to put an end to it. Muslims will not remain Muslims in beliefs, they will only be Muslims in name.

My dear brothers! Very sinister conspiracies are taking place in the world. We are seeing one thing, while various other factors are playing behind the scenes. These nations of the world will spend money, they will establish committees, and undertake formal research in this regard. They sent several people to find out about the *Tablīghī Jamāʿat*, many professors from Europe and America went to Dār al-ʿUlūm Deoband, and undertook an in-depth study of it.

A 200 year old war

Someone related to me that a delegation from here went to India. It included a few Muslims as well. They went to several places, and the Muslim participants expressed their desire to visit Deoband. One of the Englishmen said: "No, we

are not going to Deoband." The Muslim asked: "Why? After all we went to Aligarh, Hyderabad, and other places, why can't we go to Deoband as well?" He replied: "We Englishmen have a two hundred year old war with Deoband. So we are not going to Deoband."

So you see, they have fully understood Deoband. Your people here in U.K. know what Deoband is all about. But we [Muslims] have not understood Hadrat Nānautwī *rahimahullāh*. We have not understood what Hadrat Shaykh al-Hind *rahimahullāh* really wanted.

My dear brothers! For Allāh's sake, read the biographies of these personalities. At present, there are some books in simple Urdu. Books like *Imām Muhammad Qāsim Nānautwī-Hayāt wa Khidmāt, Shaykh al-Hind-Hayāt wa Khidmāt* and other similar books are easily available. And if you read *Deoband kī Pachās Mithālī Shakhsiyyate*, you will learn various incidents concerning their knowledge, practice, *taqwā* and humility. We will begin to consider them to be giants before us.

Hadrat Shaykh al-Hind's humility

Shaykh al-Hind *rahimahullāh* was an *'ālim* of the highest level. He taught *Bukhārī Sharīf* for forty years in Dār al-'Ulūm Deoband. Senior erudite *'ulamā'* used to sit before him as though they were little children. The respect which he had for his teacher, Hadrat Maulānā Muhammad Qāsim

Nānautwī *rahimahullāh* can be gauged from the following incident.

There were some discussions about Hadrat Maulānā Qārī Muhammad Tayyib Sāhib's *rahimahullāh* marriage and there were suggestions that he get married in Rāmpūr (Rāmpūr is a town near Sahāranpūr, and not the famous Rāmpūr which was once a state). When Hadrat Shaykh al-Hind *rahimahullāh* learnt that a person is to be sent to Rāmpūr for the proposal, he went to Hadrat Nānautwī's *rahimahullāh* house and sent a message to Ummī Jān [Hadrat Nānautwī's wife] saying: "Ummī Jān! I will go to Rāmpūr with the proposal." He then took 2-3 persons with him, proceeded to Rāmpūr and said: "I have come as a *hajjām* (barber) from Hadrat Nānautwī's house."

These are the words of Shaykh al-Hind *rahimahullāh*. This was the level of his humility and submission.

The extent of Shaykh al-Hind's humility

I heard from the people of Deoband that Hadrat Shaykh al-Hind *rahimahullāh* would occasionally go to Hadrat Nānautwī's *rahimahullāh* house, sit in the outer room, and send a message to Ummī Jān saying: "This servant is here, you can order me to do whatever work you have." After doing whatever work he was given, he would say at the end: "Send me Hadrat's shoes which are inside."

These shoes would be sent to the outer room, and he would then place them on his head."

This was the person who taught *Bukhārī Sharīf* for forty years in Dār al-'Ulūm Deoband. Today we are not even prepared to offer *salām* to our teachers.

فَاعْتَبِرُوْا يَا أُوْلِي الأَبْصَارِ

"Learn a lesson then, O you who are endowed with insight!"

As long as we do not follow in the footsteps of these elders, we will not be able to do any work. If we do not develop the humility, sincerity and *nisbat* (affinity, close bond) with Allāh *ta'ālā* which these elders possessed, we will not be able to do any work. Our elders were able to make such great contributions because they obliterated themselves. Hadrat Thānwī *rahimahullāh* had obliterated himself, Maulānā Khalīl Ahmad Sāhib [Sahāranpūrī] *rahimahullāh* had obliterated himself. Hadrat Gangohī *rahimahullāh* had obliterated himself.

Hadrat Gangohī's sincerity

Hadrat Gangohī *rahimahullāh* said on one day: "Maulwī Yahyā! One of my 'well-wishers' who used to write letters against me has not written an article for quite some time now." There was a person who used to write a lot against Maulānā Gangohī *rahimahullāh* and he used to resort to

many abusive and derogatory words. So Maulānā Ya<u>h</u>yā <u>S</u>ā<u>h</u>ib *ra<u>h</u>imahullāh* replied: "<u>H</u>a<u>d</u>rat, his letters are still coming, but he has become so abusive and vulgar that I do not even feel like reading his letters to you." <u>H</u>a<u>d</u>rat Gangohī *ra<u>h</u>imahullāh* said: "Maulwī Ya<u>h</u>yā! You must certainly read them to me because he may well write something which is the truth and which we could follow."

I heard from my teachers in Dhābel that Maulānā Gangohī's *ra<u>h</u>imahullāh* juristical capabilities surpassed those of ʿAllāmah Ibn ʿĀbidīn Shāmī *ra<u>h</u>imahullāh*. Now look at a person who was trained at the hands of <u>H</u>a<u>d</u>rat <u>H</u>ājī [Imdādullāh] <u>S</u>ā<u>h</u>ib *ra<u>h</u>imahullāh*. Such a man is saying: "Maulwī Ya<u>h</u>yā! You must also read what my opponent says because he may well write something which is the truth and which we could follow."

This is what you call knowledge, this is what is known as *tazkiyah* (purification of the soul).

My dear brothers! It should not happen that one of our opponents says something, so we refuse to listen to whatever he has to say. Brother! At least listen to what he has to say. If he is providing a proof, it may well be that there is some weight in his proof. It is not necessary for every single thing which we say to be correct. Why do we impose on ourselves into thinking that whatever we are understanding and whatever we are thinking is

correct? May Allāh *taʿālā* give us *taufīq* (inspiration).

Conclusion

My dear friends! It is quite late now. I apologize to you. I did not even imagine I will be able to speak for so long before you. It was certainly your love which enabled me to express the thoughts which were in my heart. I make just one appeal to you. You must connect yourself to these elders. Read and study their biographies with all earnestness. It is essential to create depth in our knowledge. Presently, knowledge has become very superficial. There has to be depth in knowledge. If we possess correct knowledge of the Qur'ān and Hadīth, and we then mould our lives according to the lives of these elders, success will kiss our feet.

Keep yourselves away from disputes, partisanship and division. This is essential in our times. Serve Islam in this country in accordance with the demands and needs of this place. If Allāh *taʿālā* inspires us to do this, we will probably be able to do some work. To give guidance and bring a person onto the correct path is Allāh's prerogative. But it is our responsibility to do as much work as we can in this regard. May Allāh *taʿālā* give us *taufīq*.

وآخر دعوانا أن الحمد لله رب العالمين

ألّلهم صل على سيدنا محمد وعلى آل سيدنا محمد وبارك وسلم، ألّلهم ربنا ظلمنا أنفسنا وإن لم تغفرلنا وترحمنا لنكونن من الخاسرين، ألّلهم ربنا اغفرلنا ولإخواننا الذين سبقونا بالإيمان ولا تجعل في قلوبنا غلا للذين امنوا، ربنا إنك رؤف رحيم، ألّلهم وفقنا لما تحب وترضى واجعل اخرتنا خيرا من الأولى، ألّلهم إن قلوبنا ونواصينا وجوارحنا بيدك لم تملكنا منها شيئا، فإذا فعلت ذلك بنا فكن أنت ولينا واهدنا إلى سواء السبيل، ألّلهم اجعلنا من عبادك الصالحين، ألّلهم اجعلنا من عبادك الصالحين، ألّلهم إنا نسئلك رضاك والجنة، ونعوذبك من سخطك والنار، ألّلهم إنا نسئلك حسن الخاتمة، ألّلهم إنا نعوذبك من سوء الخاتمة، ألّلهم إنا نسئلك حسن الخاتمة، ألّلهم ربنا تقبل منا إنك أنت السميع العليم، وتب علينا إنك أنت التواب الرحيم، وصلى الله تعالى على خير خلقه سيدنا محمد وعلى اله وأصحابه أجمعين، برحمتك يا أرحم الراحمين.

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The duty of *'ulamā'* is not confined to safeguarding their own selves from evil. Rather, their position demands that they protect others from evil as well. Furthermore, they must not do a *mubā<u>h</u>* (lawful) act which could cause misunderstanding among the masses and create the possibility of evil spreading. Unfortunately, today there is a general trend to merely consider a certain act to be *mubā<u>h</u>*, without thinking about the effect and consequences it will have on others. This is causing *'ulamā'* to lose their respect. The *'ulamā'* and seniors should be continually mindful of this. Rasūlullāh *<u>s</u>allallāhu 'alayhi wa sallam* said: "A person cannot be included among the *ahl at-taqwā* in the true

meaning of this word as long as he does not abstain from even lawful (*mubāh*) acts out of fear of falling into *harām*." (*at-Targhīb wa at-Tarhīb*, vol. 2, p. 352)

HAKĪM AL-UMMAT'S WORDS OF WISDOM

MUSJID 'UMAR FĀRŪQ, LEICESTER, U.K.

Hadrat Wālā *dāmat barakātuhum* delivered this talk in Musjid 'Umar Fārūq, Leicester, U.K. on 24th March 2002. Hadrat Wālā related to the audience the words of wisdom of Hakīmul Ummat Mujjaddidul Millat Hadrat Maulānā Ashraf 'Alī Thānwī *rahimahullāh.*

أما بعد! أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم ﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهُ﴾ صدق الله العظيم.

Respected *ʿulamā'*, elders and friends!

I am very pleased to hear that Hadrat Maulānā *dāmat barakātuhum* reads the *Malfūzāt* of Hadrat Hakīmul Ummat *rahimahullāh* daily to you. The world knows Hadrat Maulānā Ashraf ʿAlī Thānwī *rahimahullāh* as Hakīmul Ummat (the specialist physician of the *ummah*). He was certainly a *mujaddid* (reviver) of this century.

What do we understand by what *Dīn* is? Who is a religious person? Hadrat Thānwī *rahimahullāh* constantly explained to people the essence of this. He paid particular attention to the five departments of *Dīn*, viz. *aqā'id* (beliefs), *ʿibādāt* (acts of worship), *muʿāmalāt* (dealings), *muʿāsharat* (social relationships) and *akhlāq* (character). The structure of *Dīn* rests on these five departments. If a person is more inclined to one of them while paying no attention to the others, then although you may consider him to be a religious person, he is not really so.

Hadrat Thānwī *rahimahullāh* explained it in this way, and made effort on people in this regard until they understood what it means to be a truly religious man. Hadrat clearly explained the finest points and laid them bare. His books are absolutely clear on the issue of *aqā'id*. He clearly explained the beliefs of the Ahl as-Sunnah wa al-

Jamāʿah. The rules and regulations of the Hanafī *madh-hab* related to acts of worship are clearly explained by Hadrat in his books. As for dealings and social relationships, he used to keep a very vigilant eye on his associates and *murīds*. He used to say to them: “When you come here, you may engage in less *dhikr* and read less *tasbīh*, but the least you have to learn when you come here is how to manage your dealings with people.”

You must know how your character and mannerisms have to be. Without this, your *īmān* is not complete. Hadrat Thānwī *rahimahullāh* was very firm in this regard.

The caliphate has been cancelled

A man from Punjab was quite close to Hadrat Thānwī *rahimahullāh*. He used to engage in a lot of *dhikr* and other acts of worship. Hadrat had also conferred *khilāfat* on him. He wanted to come to meet Hadrat, so he wrote a letter from Punjab requesting permission. Hadrat’s *murīds* could not go to him without permission. The person would first have to write a letter informing Hadrat of his intention to come and meet him, the number of days he intends to stay, and if Hadrat permits, he will present himself.

Hadrat gave this man permission and he came to Thānābhawan with his son as well. Now look at the unique heart which Allāh *taʿālā* blessed Hadrat with. We do not know what passed Hadrat’s heart while in the *majlis* (assembly) that

at the end of the *majlis* when he met Hadrat, Hadrat asked him: "You came with your son as well. Did you purchase a full ticket [for the train journey] or a half ticket [which is normally bought for a child]?" The man replied: "I bought a half ticket." Hadrat asked: "How old is he?" He replied: "He is thirteen years old." Hadrat asked: "What is the government rule in this regard?" He replied: "When you are over twelve years old, you have to buy a full ticket." Hadrat asked: "So why did you buy a half ticket?" Hadrat then said: "If a person can cheat for just eight *ānās* in *Dīn* is not worthy of being *mujāz-e-suhbat* (a *khalīfah*). I am cancelling the *ijāzah* (permission) which I gave you." Such was the nature of Hadrat's training and tutorship. You cannot even do this!? You must spend the eight additional *ānās* and follow the rules laid down by the government.

Many of us go on journeys and we know that the airlines limit us to 20kgs of luggage, yet we will go with over 25kgs. Many religious people also do this. Hadrat Maulānā had just now related how strict Hadrat Thānwī *rahimahullāh* was in these matters. Brothers! You perform salāh – very good. You read the Qur'ān – very good. But set right your dealings as well.

A warning lesson

I was seated in Dār al-'Ulūm Falāh-e-Dārayn, Tadkeshwar when a man who appeared to be very religious came in. He was quite active in the work of *da'wah*. He met me and I asked him about his

occupation. He replied: "I go out in the path of *daʿwah* for six months and see to my factory for six months." He had a carpet and mat factory. We needed mats for the *madrasah*. I looked at his appearance, his manner of speaking, and considering him to be a religious man, I placed an order with him. I paid him in advance and made him note down the quantities and types of mats which we needed.

Six to seven months passed and we still did not receive our order. We wrote several letters to him, and the goods eventually arrived. We opened them and when the workers held a mat from opposite sides and flapped it in order to clear it of excess dust and dirt, it split into two pieces. On examining the mats, we noticed that they were all made with raw cotton. I was very upset and thought to myself: "He appeared to be a very religious man, he had a mark of prostration on his forehead, and he claimed to spend six months in *daʿwah* and *tablīgh*, yet this is how his dealings are!"

At that time, I thought of what Hadrat Thānwī *rahimahullāh* used to say: "Religiosity does not entail portraying ourselves to be religious in public while our dealings with people are not correct." This man was dealing with a *Dīnī madrasah*, we trusted him, but see how he broke this trust. Coincidentally, I happened to meet him on one occasion. Hadrat Maulānā ʿUmar Sāhib Pālanpūrī *rahimahullāh* was delivering a talk in an *ijtimāʿ* and I also attended it. I saw the same

man crying profusely in the *du'ā'*. When the *du'ā'* ended, I went up to him, touched him on his back and said: "Brother! You are crying a lot, yet this is how you dealt with the *madrasah*?!"

So Hadrat Thānwī *rahimahullāh* whose *Malfūzāt* Maulānā read just now made an immense contribution to Islam by fully explaining every department of *Dīn*. He was certainly the *mujaddid* of this century. He said: "*Dīn* does not entail doing certain things externally while casting aside these dealings and transactions."

We must not neglect the *fard* and *wājib* by paying full attention to the *nafl*

'Allāmah Yūsuf Qardāwī is a senior Arab *'ālim*. He wrote a book titled *al-Islām baynal Jumūd wa at-Tatarruf* (Islam between stagnation and excesses). He says that Islam is neither a stagnating thing, nor something which goes beyond the limits. It is a religion of moderation.

وَكَذٰلِكَ جَعَلْنٰكُمْ أُمَّةً وَّسَطًا

"And so, did We make you into a balanced nation."

Qardāwī Sāhib writes: I went as a guest to a friend's house. It was a cold country, so I suggested that we will sit on a chair and have our meal. The host said: "Absolutely not. This is against the Sunnah. We will sit on the floor and eat." So because he insisted, I sat down on the

floor and had my meal. On the third day I learnt that he is owing money to a lot of people and is not paying them back. I thought to myself: He insisted on practising on the Sunnah so much to the extent of making me sit on the floor, whereas it was more necessary for him to pay back the loans which he was avoiding. He is casting aside the *farḏ* and *wājib*, but running after a Sunnah.

The *Dīn* does not teach us these things

In Canada I see people attending lectures and talks, but they park their cars haphazardly. This happens every Friday and for every other gathering. I am there for so long, but not once was there no announcement wherein a number plate was not called out and the owner was not asked to move his car because it was obstructing others. I think to myself: Muslims cannot understand such a simple thing – they are attending a *Dīnī* gathering, they have come to rectify and reform their ways, yet they are parking their cars in a manner which obstructs others.

One day I left immediately after the talk because I had to reach home quickly. So I said to my companions, come, let us leave quickly and proceed home. A car was parked in a manner which obstructed us and our car could not come out. We searched for the driver, asked someone to make an announcement in the musjid, searched for him here and there, and eventually learnt that he was eating in a restaurant. When he returned, I asked him: "Brother! Where did you people learn

this *Dīn* from? You came here to listen to a talk, that is very good. But you are causing inconvenience to others after listening to this talk!? You have parked your car in a way which is causing obstruction to so many other people."

There are times when these Westerners stop and look at all this and wonder at what kind of people we are. Our *Dīn* does not condone such actions.

This is not the mark of Muslims

My father had spent time with Hadrat Thānwī *rahimahullāh* in Thānābhawan. When we were still young he taught us not to remove our shoes in a place which would cause those who are entering and leaving to have difficulty in walking, or cause them to trip and fall. He taught us to keep our shoes in the side. My father instilled this habit into me from a young age. This was a result of Hadrat Thānwī's *rahimahullāh* teachings. He must have seen people scattering their shoes here and there. When a person leaves [a musjid or gathering], he trips and falls. Moreover, the shoes become scattered and it becomes difficult to find them. So Hadrat used to say: This is not the behaviour of a Muslim. A Muslim takes every small matter into consideration so that his action does not cause any inconvenience to anyone in this world.

Hakīmul Ummat's caution

Hadrat Thānwī *rahimahullāh* was travelling to Kānpūr on one occasion and he carried some sugarcane with him. So he asked the ticket inspector to have it weighed to check that it is not in excess of the weight which he is allowed to carry in the train. The ticket inspector was a Muslim, and he said: "Hadrat, there is no need to have it weighed." Hadrat asked: "What will happen if someone checks its weight further on and it happens to be in excess?" He replied: "I am going to be on this train as well, no one will ask you anything." Hadrat asked: "Till which point will you be with me?" He said that he will be on the train up to a certain station. Hadrat asked: "What will happen after that?" He said: "The next ticket inspector will board the train and I will tell him that these are Hadrat's goods. He will be with you till Kānpūr." Hadrat asked: "What will happen after Kānpūr?" He replied: "Hadrat, you are only going till Kānpūr, he will get you off the train." Hadrat said: "I have to proceed beyond that as well. I will have to stand before Allāh *taʿālā*. Who will come and speak on my behalf there?"

Hadrat wanted to teach him this: Very well, you have shown consideration to me, but it is not correct. Hadrat was very cautious in these matters and would consider the finest points.

This is what you call *taqwā*

Hadrat Thānwī *rahimahullāh* was unique in his dealings. He fell ill on one occasion and there was a *hakīm sāhib* who used to treat Hadrat. When Hadrat fell ill, he went personally to the *hakīm sāhib's* consulting room. On seeing Hadrat, he came out and said: "Hadrat, why did you take the trouble of coming here. You should have merely sent a message and I would have come over to you."

Hadrat said: "No, *hakīm sāhib*. I am ill at the moment and you are my doctor. It is my duty to come to you."

This is what is known as showing consideration of one's duties and responsibilities. This is what you call knowledge. This is what is known as righteousness. This is true *taqwā*. That is, a person takes every matter into consideration. Here I am in need of a doctor, and I think to myself that I am the shaykh, and people refer to me as Hakīmul Ummat, and so, I send a message summoning the *hakīm sāhib* to my place!? Hadrat said: "This is not correct. I am the one who is in need, so I must come to you." See what an important lesson [Hadrat taught us]!

You will find countless incidents of this type in the life of Hadrat Hakīm al-Ummat *rahimahullāh*. Furthermore, Hadrat's *Malfūzāt* (statements and words of advice) are such that even if a person reads them today or listens to them attentively,

his life will change. His *Mawāʿiẕ* (exhortations) and *Malfūẕāt* bring about a complete change [in a person]. Allāh *taʿālā* inspired Hadrat to say things in a manner which causes each person to consider it to be a treatment for his own illness. This is a unique quality. Allāh *taʿālā* bestowed him with a certain level of acumen and understanding through which he would open the knots of the hearts, and clear the worries which were in the minds.

Hadrat *rahimahullāh* paid most attention to the correction of dealings and character. Some people consider these things to be absolutely insignificant. For example, if I throw some rubbish outside my house and I think to myself that it is my house and I threw it in my yard, what harm will it cause to anyone? Hadrat *rahimahullāh* used to say: "No, this is also not permissible. You are causing discomfort to others."

A general ailment

A person is reading the Qur'ān in his house or listening to the recitation of the Qur'ān from a tape, and he has the volume very loud. A school-going child who lives next door is studying his school book, or there is a sick person next door who is in pain. In such a case, it will not be correct for the person to read or listen to the Qur'ān in a manner which would disturb his neighbour. The person may think that he is doing something according to the *Dīn*, after all, he is

reading or listening to the Qur'ān. But the loud volume is disturbing his neighbours. The child cannot study or the sick person cannot fall asleep because of the high volume. Hadrat *rahimahullāh* says: This is not the mark of a religious man. Religiousness demands you to lower your volume so that you do not disturb your neighbour. It is not possible for every person to want to listen to a particular thing all the time. This was Hadrat's *rahimahullāh* manner of reviving all five departments of *Dīn*.

The blessing of affiliation with Hadrat Hakīm al-Ummat *rahimahullāh*

Hadrat *rahimahullāh* corrected beliefs of all those who were affiliated to him. *Al-hamdulillāh*, I saw the most ignorant of people from the villages, but the moment they placed their hands in the hand of Hadrat *rahimahullāh*, I saw their beliefs becoming very strong and firm. My father was a school teacher and was not well educated in Islam. But his beliefs were correct and firm right to the end. And he would not make any concessions whatsoever with regard to what he heard from Hadrat *rahimahullāh*.

So these *Malfūzāt* which are being read must be heard by as many as possible. *Inshā Allāh*, this will be a major way of reformation of the *ummah*. Hadrat Thānwī *rahimahullāh* was definitely a *mujaddid* (reviver) of his time. Allāh *taʿālā* brings forward such an *ʿālim* in every era to revive *Dīn*, and the different departments of *Dīn*. Many

people were of the view that Hadrat Thānwī *rahimahullāh* was the *mujaddid* of this century. It is also said about Hadrat Maulānā Ilyās *rahimahullāh* that he held the position of *mujaddid* of this era. He revived the departments of *Dīn*. Allāh *ta'ālā* created such a great personality in our country. We should therefore study his books, and learn what *Dīn* is all about.

Lack of scruples

My dear brothers! *Dīn* does not comprise of just a few outward forms whereby we adopt certain outward forms and choose certain things, while we do not set right matters in our houses, we do not set right our matters with our wives and children, we do not set right matters with our neighbours, we do not set right matters with those with whom we interact.

I am relating to you something which happened just the other day. There is a religious and wealthy man here in Britain. He was complaining to me and saying: "Many trustees of *masājid* come to me for loans. They ask me for loans for a *musjid* or a *madrasah*. They take large sums of money from me and promise to pay back the amount within one year. I agree to it thinking that they are building Allāh's house, these are poor trustees who are religious and regular with their salāh, yet they are concerned about building a *musjid*. So I give them a loan." He continues: "Several years have passed but I have neither received any payment nor did they even bother to

phone me just once to explain the delay or to apologize.” He related this to me the day before yesterday.

So I thought to myself that this is the same thing which Hadrat Thānwī *rahimahullāh* was referring to. That is, a person appears to be religious and thinks that he is serving Allāh’s creation, but his dealings are worthless. O servants of Allāh! When you have made a promise to a fellow Muslim and promised to pay him back within one year, and you were unable to pay him back for whatever reason, you should at least go to him and explain the situation to him. Tell him: “I had made a promise to you, but there is a problem at the moment and I ask you for an extension in time. Give me another six months or one year. It will be a great favour on your part.”

In fact, I say that even before the arrival of the appointed time, if you feel you will not be in a position to make the payment, you must meet the person, phone him or write a letter to him and ask him for an extension in time. That man [the wealthy person referred to in the beginning] is saying: “Now my heart has become dead. If anyone comes to borrow money from me, I will not give a single penny.”

My dear brothers! This is against religiosity. We have to understand this point: what we consider to be religiosity is not religiosity; it is merely an outward show of religiosity. Religiosity entails a person not causing discomfort to another through

his character and dealings. O servants of Allāh! If a person is pained or discomforted because of us, then this is a very dangerous situation. All our pious elders of the past did their utmost to live their lives in a manner which would not cause any discomfort and pain to any servant of Allāh *taʿālā*, and their mere presence must be a source of benefit to Allāh's creation.

A weakness

Many errors with regard to etiquette are committed in public places. For example, you go to a gathering or assembly and keep your water-can on one side. Another person arrives, sees no one watching him, so he picks it up and goes away. Now you come for your water-can and do not find it. You become worried and think to yourself: I left it here, who took it away? The one who took it does not return with it. After using it, he becomes occupied in other trivial conversations. In the meantime, you need it and are discomforted.

Now you see! The person had come to a religious gathering but he caused discomfort to a fellow Muslim. This is against religiosity. We cannot take a person's item without obtaining his permission. If you pick up an item belonging to someone without his permission, you will cause inconvenience to him. If you do not cause him inconvenience, he will at least become worried and think that he lost his item, or someone stole it. Now you return after half an hour and say to

the owner: “Forgive me, I needed to use it, so I took it from here.” The poor person will say: “No problem, it’s okay.” But what is the treatment for the half an hour’s mental discomfort which he experienced? May Allāh *taʿālā* bless us with correct understanding.

Victory through character

My dear brothers! We have to set right our beliefs, then our acts of worship (*ʿibādāt*), and together with this, we have to set right our dealings and our character. The character and behaviour of a Muslim have to be of the highest level. If a Muslim possesses good character, leads his life in a manner which does not inconvenience anyone, is ready to serve others, then everyone in this world will embrace him.

There is a big businessman in Mumbai. He related the following incident to me: He said: I was travelling by car from Mumbai to Kāthiyāwār. As I was approaching Barodah, I saw a Hindu family on the road side, next to their car, and they were using hand signs in an effort to stop the cars which were passing by. But no one stopped for them. When they saw me, they did not even lift their hands. I passed them, but then thought to myself: This is a family in distress, the man is there with his wife and children, and it is becoming dark. I ought to ask them what the problem was. So I reversed my car and asked: ‘Why are you stopped here?’ The man replied: ‘I have no petrol in my car, I am here with my

family, and I am very worried because it is getting dark and no one is stopping to help me.' I said: 'There is nothing to worry about, I have a gallon of petrol.' I gave him the petrol and then asked: 'A few cars passed by and you asked for help with your hands. Why did you not raise your hands to me?' He replied: 'When I saw my own people not stopping to help me, I thought to myself: 'This person who looks like a *mullā* (Maulānā) will not stop for me.'"

The *h̠ājī s̠āh̠ib* (the above businessman) then conveyed the message of Islam to him and said: "Our master, Muh̠ammad *s̠allallāhu 'alayhi wa sallam*, taught us to help the one who is in distress. Our Muh̠ammad *s̠allallāhu 'alayhi wa sallam* taught us to help anyone who is in pain, in a problem or in distress. This is my religious and moral obligation. I went forward and then reversed, thinking to myself: This is a family man, his wife is with him, his two children are with him; so I ought to help him.'"

The man was very impressed and repeatedly asked the *h̠ājī s̠āh̠ib* to come to his house and have tea with him. This, despite the terrible situation in India [between Muslims and Hindus]. But by practising on the character as taught by Rasūlullāh *s̠allallāhu 'alayhi wa sallam*, the man's heart became soft. He realized that here was a man whom I did not even request to stop. He went forward, then came back, and helped me. I should therefore take him to my house, offer him tea, and let him proceed on his journey. The

hājī sāhib excused himself by saying: "I still have a long journey ahead of me. I will come to your house on some other occasion." A poet depicts the importance of character as follows:

"We live through good character, and we vanquish [win over the hearts of people] through good character."

If you are able to develop and maintain high character, you will be able to call the nations of the world towards you. You will be able to embed *Dīn* in them. While we are in our businesses, seated in our work places, or travelling, we must portray such character that their hearts are able to testify to what an excellent people we are. The Qur'ān depicts this in a unique way. Allāh *taʿālā* says:

وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الأَرْضِ

"As for that which benefits man, it remains in the land." (Sūrah ar-Raʿd, 13: 17)

We should all strive to become beneficial people in this world. People must be able to perceive our benefit, and say: "These are very beneficial people, they are very helpful, they have excellent character." Such a nation can never be obliterated.

وَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً

"As for the scum, it dries away."

There is no value to scum. We should not remain on this earth as scum. We must be of benefit. If we are of benefit, then:

يَمْكُثُ فِي الأَرْضِ

"it remains in the land."

We will remain established on earth, no one will be able to uproot us. We find unique guidelines from the verses of the Qur'ān. This verse teaches us to be of benefit, and we will be of benefit when our relationship with Allāh *taʿālā* is good, and our relationship with Allāh's *taʿālā* creation is good. The *Dīn* entails the fulfilment of the rights of Allāh *taʿālā* (*h̲uqūq Allāh*) and the rights of fellow humans (*h̲uqūq al-ʿibād*). May Allāh *taʿālā* enable us to enlighten our lives through the *Malfūz̲āt* of our pious elders.

Allāh *taʿālā* says:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهُ

"Keep yourself with those who invoke their Sustainer morning and evening, seeking His countenance." (Sūrah al-Kahf, 18: 28)

Remain in the company of those who call on Allāh *taʿālā*. Impose your temperament with theirs. Be with them in their moments of activity and inactivity. Take a lesson from their lives and learn the lessons of life from them. Look at their character. If we maintain contact with them, the

direction of our life will change. If we have love for this world or if our dealings with people are not correct, then after remaining in the company of these pious people, these bad traits will come out of our systems. We will say to ourselves: "Even if it means earning less in this world, we will not utter anything wrong." We will acquire this quality when we sit with the pious servants of Allāh *taʿālā*.

May Allāh *taʿālā* enable all of us to study the books of our elders, understand them, and practise on them.

وآخر دعوانا أن الحمد لله رب العالمين

أللهم صل على سيدنا محمد وعلى آل سيدنا محمد وبارك وسلم، أللهم ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين، أللهم ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب، أللهم إن قلوبنا ونواصينا وجوارحنا بيدك لم تملكنا منها شيئا فإذا فعلت ذلك بنا فكن أنت ولينا واهدنا إلى سواء السبيل، أللهم اجعلنا من الراشدين، أللهم اجعلنا من الراشدين، أللهم اجعلنا من الراشدين، أللهم انصر من نصر دين سيدنا محمد صلى الله عليه وسلم واجعلنا منهم، واخذل من خذل دين سيدنا محمد صلى الله عليه وسلم ولا تجعلنا معهم، أللهم ربنا آتنا ما وعدتنا على رسلك ولا تخزنا يوم القيامة، إنك لا تخلف الميعاد، أللهم إنا نسئلك العغو والعافية والمعافاة الدائمة في الدين والدنيا والآخرة، توفنا مسلمين وألحقنا بالشهداء والصالحين، أللهم توفنا مسلمين وألحقنا بالشهداء والصالحين غير خزايا ولا ندامى ولا مفتونين، ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار، أللهم ربنا تقبل منا إنك أنت السميع العليم وتب علينا

إنك أنت التواب الرحيم، وصل الله تعالى على خير خلقه سيدنا محمد وعلى آله وأصحابه أجمعين، برحمتك يا أرحم الراحمين.

Whenever the work of reformation (*i<u>s</u>lā<u>h</u>*) commenced with others, it was never successful. It is therefore essential to first reform one's own self and undertake one's own introspection. In this way, no one will have an opportunity to point a finger at you. Those who are engaged in rendering religious services should be more concerned about their own *i<u>s</u>lā<u>h</u>* as opposed to that of others. The good deeds of religious people brings honour to the *Dīn*, while the evil deeds of the very same people is a cause of dishonour to the *Dīn.*

VALUABLE WORDS OF ADVICE TO STUDENTS

JĀMIʿAH RIYĀD AL-ʿULŪM, LEICESTER, U.K.

Hadrat Wālā *dāmat barakātuhum* delivered this talk at Jāmiʿah Riyād al-ʿUlūm, Leicester, U.K. on 25th March 2002. He gave extremely beneficial words of advice to the students. By practising on these words, students will be able set right their future.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ وَعَلٰى اٰلِهِ وَأَصْحَابِهِ أَجْمَعِيْنَ.

My respected brothers and friends! First of all, we have to express our gratitude to Allāh *taʿālā* for having selected us for knowledge of *Dīn* from among the billions of people who are inhabiting this world, and for having enabled us to acquire this knowledge. This is a very great favour of Allāh *taʿālā*. The reason for mentioning this right at the beginning is that some of our friends come to the *madāris* to study but they do not have value for this favour in their hearts. They have either come because their parents sent them, or they were overtaken by a temporary zeal to learn Arabic.

A few valuable words of advice

Nevertheless, this is a very great favour of Allāh *taʿālā* when He enables a child to go to a *madrasah* or Dār al-ʿUlūm where he devotes his time to acquiring the higher sciences of Islam and considers this to be a special boon. It is a rule of the world that when a person goes to any institute, he will have to remain fully devoted to the purpose for which he went there. So when a student comes to a *madrasah*, he must not feel satisfied as long as he does not realize the objective for which he came. He must spend his night and day in studying and discussing issues related to knowledge. Knowledge does not entail having "on the surface" knowledge of a particular

thing. If we merely page through a book, attend classes when we feel like, etc. we will not gain firmness in knowledge. A person acquires firmness in knowledge when he remains attached to his books, he reads them repeatedly, and revises them. If he is studying *s̲arf* (etymology), he must know the scales so well that if he is awoken from his sleep and asked to formulate a certain scale, he must be able to do it there and then. If he asked to provide the major scale (*s̲arf-e-kabīr*), he must be able to do it. If he asked to provide the minor scale (*s̲arf-e-s̲aghīr*), he must be able to do it. He has to have this level of firmness in the subject of *s̲arf*. And firmness can only be acquired when a student connects himself totally to his knowledge, and remains attached to it. He must not permit his mind to wander while acquiring knowledge. He must not have some thoughts about the world, a little about his books, some about sports, and some about knowledge of *Dīn*. Knowledge is not acquired in this way, and firmness in knowledge will never be achieved.

A student must cut himself off from the world, leave aside all worldly engagements, remain confined to the *madrasah*, and remain devoted to his teachers and books. Only then will he be able to acquire knowledge in the true sense of the word. Students who unnecessarily widen their circle of friends cannot achieve much. You should also remember that when you were studying in a school, you had four or five friends who lived in your residential area. Now that you have come to

the *madrasah*, it will be necessary to sever your ties from those friends with whom you used to go to the gardens, playgrounds, and with whom you used to socialize. You will have to remain totally focussed. You will also have to reduce your love for your own house.

Shaykh ʿAbd al-Fattāh Abū Ghuddah *rahimahullāh* wrote a unique book which every student ought to read. In fact, I always advise students to read two of the shaykh's books. One is titled, *Qīmatuz Zaman ʿindal ʿulamā'* (the value of time in the sight of the *ʿulamā'*). You must read this book so that you will learn the value of time, what is time, and how valuable it is.

Time is life

There are two sayings with regard to time in the Arabic and English languages. The Englishmen say: "Time is money" or "Time is gold". The Arabic saying in this regard is: *al-waqt huwal hayāt* (time is life). Now compare the two. In English, time is compared to money and gold, while in Arabic it is compared to life. You know very well that money and gold are items which come and go. If they get less or get finished, a person can work hard and regain them. But life is something which can never be retrieved once it is finished. If just one portion of one's life passes, it cannot be brought back. The Arabic saying showing the value of time is more eloquent than the English saying.

Nevertheless, I was speaking about the Shaykh's book, *Qīmatuz Zaman ʿindal ʿulamā'* (the value of time in the sight of the *ʿulamā'*). In it, he writes about the efforts, striving, and toiling of the *ʿulamā'* for the sake of acquiring knowledge. The number of sacrifices they made, and how much of hardships and difficulties they had to bear when acquiring *Dīnī* knowledge. Look at the strenuous efforts they made for the acquisition of Hadīth.

The importance of the science of Hadīth according to Imām Ahmad ibn Hambal

I will just relate one story of Imām Ahmad ibn Hambal *rahimahullāh* to you. He completed acquiring the knowledge of Hadīth from the *ʿulamā'* of his time and region. He heard about a senior *muhaddith* by the name of Shaykh ʿAbd ar-Razzāq in Yemen, so he felt the desire to go to him and learn Hadīth from him. There were no aeroplanes, fast cars and air-conditioned coaches in those days. People used to travel on camel-back and it would take them months to reach their destination. Imām Ahmad *rahimahullāh* got ready for this arduous journey. He proceeded with one of his companions to Makkah Muʿazzamah. It was the hajj season so he decided to perform hajj first and then proceed to Yemen.

When he reached Makkah Muʿazzamah, he learnt that this great imām, Shaykh ʿAbd ar-Razzāq has also come for hajj. Imām Ahmad's companion came to him and said: "Good news, O Imām Ahmad, Shaykh ʿAbd ar-Razzāq is here in

Makkah Mukarramah. Let's go meet him now." Imām Ahmad replied: "No, no. It is inappropriate for us to go to him and state our purpose to him while he is here. The Shaykh has come here for hajj and it is disrespectful to the science of Hadīth for us to go to him and say to him that we have come to listen to Hadīth from him. Now just imagine Imām Ahmad ibn Hambal's *rahimahullāh* respect for the science of Hadīth and a teacher of Hadīth. Look at how his heart was filled with respect! He said: "We will go to his house in Yemen and learn Hadīth from him. This science [of Hadīth] demands that we go to his house and hear it from him."

After much difficulty, the journey commenced after hajj. The caravan was moving ahead. It was a long journey and Imām Ahmad's *rahimahullāh* provisions for the way were finished. The Shaykh writes:

كان في هذه القافلة بعض أثرياء

"There were a few wealthy people in this caravan."

They came to know that Imām Ahmad's provisions were finished, so they said to him: "There is no need for you to worry, we will make all arrangements for you." He replied: "My heart cannot tolerate my going to acquire Hadīth while using someone else's money for the journey."

When I read this response of his, I said to myself: *Allāhu akbar!* Look at the temperament of these

personalities. They do not want to be indebted to anyone's money in the acquisition of Hadīth.

Imām Ahmad *rahimahullāh* then went to the person who leads the camels and said: "Give me some work, I will break leaves for the camels and bring them to you, I will bring water for them; and you can pay me for these services."

Imām Ahmad ibn Hambal *rahimahullāh* – the imām of the Ahl as-Sunnah – cut leaves and grass for the camels, provided drinking water to them; and the little pay which he received for this was used to eat a little food. He eventually reached Yemen, studied Hadīth, and became such an erudite imām that the world today refers to him as Imām Ahl as-Sunnah.

Allāh *taʿālā* then bestowed him with steadfastness and fortitude which will be spoken of in glowing terms by people right until the day of Resurrection. He was lashed on his back on the issue of *khalq al-Qur'ān* (whether the Qur'ān was a creation or not) and was made to suffer severe pain from the government of the day. But he remained a mountain of patience and fortitude, and repeatedly said: "You can kill me if you want or you can imprison me, I am not scared of anything."

هاتوني شيئا من كتاب الله ورسوله فأقول به

"Bring me some proof from the Book of Allāh and Sunnah of Rasūlullāh *sallallāhu ʿalayhi wa sallam* so that I can accept what you say."

As for beating me, this will not make me change my mind in any way. Such was the steadfastness and fortitude which Imām Ahmad *rahimahullāh* received from Allāh *taʿālā*. But first look at how he acquired knowledge and what sacrifices he made for its acquisition.

When and how does *nūr* come into knowledge

Knowledge which is acquired after sacrifices creates a special effulgence in the heart. Hadrat Maulānā Yūsuf *rahimahullāh* would constantly say this: "The more you strive for this knowledge, the more light of knowledge will enter your heart. The more *taqwā* you bring into your life, the more benefit you will gain from your knowledge."

A student who remains in *wudū'*, lives a life of *taqwā*, is respectful to his teachers, books and classroom will find the quality of his knowledge increasing and effulgence increasing. He must not be like the college students who casually hold their books at their sides, who not only make a noise in their classrooms, but also break [the furniture and other items] in the classrooms.

When you are studying in a particular classroom, you ought to have respect for every item that is in it. You must think to yourself: This is the classroom in which I am learning Allāh's Book

and the Hadīth of Rasūlullāh *sallallāhu ʿalayhi wa sallam*. I cannot throw dirt in it, I cannot spoil it in any way; this is a sanctified place.

Every book which our elders included in the syllabus is most valuable and we cannot gauge its true value. It is written on the marginal notes of *Qudūrī* (a book of jurisprudence) that if a person is experiencing a certain difficulty, and he reads just the main text of *Qudūrī* from beginning to end, and then raises his hands and makes *duʿā'* to Allāh *taʿālā*, there is a strong possibility of his *duʿā'* being accepted. Similar statements have been made with regard to *Hidāyah* and *Bukhārī*.

A similar thing is said about the book, *Shātibīyyah*, which is written by ʿAllāmah Shātibī *rahimahullāh* and taught to those who study the *qirā'at-e-sabʿah* (the seven modes of reciting the Qur'ān). This is an excellent book of Arabic literature. Each line of its poetry is extremely sweet, and a person who has an inclination for Arabic literature will go into a trance merely from reading its poems.

The language of students has to be good

It is said that Imām Shātibī *rahimahullāh* was *fāqid al-basar*. This means that he could not see with both eyes. When describing a person who cannot see, we could say he is *andhā, nā bīnā,* or *fāqidal-basar*. Students should always try to use the best forms of expression. All three are synonyms. But the expression *fāqid al-basar* has

a certain sweetness which is not in the other two words. The language of students has to be good. While studying in the *madrasah*, we have to learn to express ourselves in an excellent manner. We must think to ourselves on how to say a particular thing.

So it is also a duty of students to correct their language. They must try to use the best expressions and sentences of Urdu [or any other language]. For example, you say to a person: “Sir, do not misbehave in this manner.” You could also say to him: “Respected sir, do not narrow the circle of behaviour.” The meaning is the same, but different ways of expression change the weight and tone of what you are saying, and it has a better effect on the addressee. Speak the truth, but say it properly. No matter how bitter a statement you wish to make, you can give it in a “capsule”. A bitter medicine is filled into a capsule so that it is easy to swallow.

Many people say that you have to speak the truth and state the fact. I say: You must certainly speak the truth and state the fact, but say it in a sweet way. The Qur’ān teaches us:

وَجَادِلْهُمْ بِالَّتِيْ هِيَ أَحْسَنُ

“Dispute with them in a manner which is best.”

So we will have to learn what to say and the best way of saying it.

One way of rectification

A person was performing *wuḏū'* at the pond of Delhi's Jāmiʿ Musjid, and his heels were left dry. H̲ad̲rat Shāh ʿAbd al-Qādir S̲āh̲ib *rah̲imahullāh* noticed this. Now Rasūlullāh *s̲allallāhu ʿalayhi wa sallam* warned against this in a H̲adīth when he said:

ويل للأعقاب من النار

"The person who does not perform *wuḏū'* correctly and leaves his heels dry, then that portion [of his dry heels] will be cast into Hell."

Shāh S̲āh̲ib *rah̲imahullāh* did not tell him that he left his heels dry. Instead, he said to him: "Come here and check if I left my heels dry." The man understood, and said: "H̲ad̲rat, your heels are not dry, rather it is my heels which have been left dry." This was one approach of our pious elders. Allāh *taʿālā* had blessed them with unique qualities. They would speak to a person in a manner which would compel him to accept without feeling insulted in the least.

Imagine if we address a person as follows: "Hey you! Don't you know how to perform *wuḏū'*? You are performing *wuḏū'* in this haphazard manner and rushing forward. How will your s̲alāh be accepted?" He will become angry with you. But if you say to him: "Dear brother, look here, I just performed my *wuḏū'*. Please check if I left any section dry." He will think to himself: "This man

is an *ʿālim*, why will he leave out any section dry? Most probably I overlooked something.” He will immediately think of his error. This is the meaning of:

بالتي هي أحسن

“in a manner which is best.”

The qualities of a true student

Shaykh ʿAbd al-Fattāh̲ *rah̲imahullāh* lists the qualities of a true student as follows:

من ترك أحبابه وهجر دكانه ومات أحد أقربائه فلم يحضر جنازته

He is the one who leaves his friends, leaves his and his father’s business, and if any of his relatives pass away, he does not attend the funeral. Instead, he makes *duʿā’* for the deceased from wherever he is and continues with his studies.

I really liked this statement of Shaykh ʿAbd al-Fattāh̲ *rah̲imahullāh*. It is necessary for us to read it again and again – a student leaves aside his circle of friends, pays no attention to his business, and remains focused in his studies by remaining in the *madrasah*.

How should a book be studied?

Once I was sitting with H̲ad̲rat Maulānā ʿAlī Miyā S̲āh̲ib *rah̲imahullāh*. This took place about four

years ago. It was a short assembly of students. Hadrat made one particular statement: “You must read a book as though you have licked it [like when you have a meal and lick the plate and your fingers absolutely clean].”

He then said something about his self: “I read the books of Ahmad Amīn so many times that I knew pages upon pages from memory.” Ahmad Amīn is a famous Arab author. Then there is Tāhā Husayn, ʿAbbās Mahmūd ʿAqqād, Mustafā Lutfī Manfalūtī and Mustafā Sādiq Rāfiʿī. These are all Arab writers. We have students studying *Maqāmāt* and *Mutanabbī*. These students must know about the senior Arab writers and their different styles of writing.

Nevertheless, I was saying that Hadrat Maulānā studied the books of Ahmad Amīn thoroughly. He wrote a book titled *Ilā Waladī* which contains letters in which he advises his son. It is an excellent book. When I went to Cairo, I went in search of this book. I went to several bookshops but could not find it. I eventually saw it displayed in a showcase of one of the bookshops and got very happy at finding it. I entered the shop and said to the owner that I would like to purchase the book. He said: “That is the last copy I have and it is not for sale.” I said to him: “Please sell it to me. I have come from India and will be departing in two days. I will not be able to get this book. I will really appreciate it if you sell it to me.” When he heard I was from India, he said to one of the workers: “Get the book out and give it to him.

We will look for another copy from somewhere else. This man has come from so far in search of this book." He took out the book and I bought it.

There is another book written by him by the title *Hayātī*. Hadrat Maulānā used to say that if we read it repeatedly we will learn the flowing nature of the Arabic language. So Hadrat Maulānā said: "I read the books of Ahmad Amīn so many times that I knew pages upon pages from memory." If you read Hadrat Maulānā ʿAlī Miyā Sāhib's *rahimahullāh* books, you will realize how much he was influenced by the style of Ahmad Amīn.

I personally heard from my *ustādh* (teacher) Shaykh ʿAbd al-Wahhāb, who had come from Azhar University to Deoband as a teacher. He was a resident of Tantā'. He said: "Sayyid Abul Hasan ʿAlī [Nadwī] writes just like the most senior writers of Egypt." Because Hadrat Maulānā had thoroughly "licked" the books written by Egyptian authors since his childhood, his Arabic was very polished. If you have an inclination for Arabic, you must read the books of Arab writers repeatedly until their style settles in your mind. This is the way of learning a writer's style.

Be mindful of your addressees

When I was studying in Dhābel, I had a great interest in reading the books of Maulānā Āzād. I used to read his books repeatedly. Consequently, many of his words and expressions became embedded in my mind. I would occasionally

accompany Maulānā ʿAbd al-Jabbār Sāhib to the villages and deliver talks. When I used to deliver these talks, the same words and expressions of Maulānā Āzād used to come out from my mouth. I had a relative who was a retired magistrate. He said to me: "When you deliver a talk in the village, do not use Maulānā Āzād's language because these villagers do not understand his language."

Maulānā Āzād attended a gathering where he was to deliver a speech. It was about 1:00a.m. by the time his name was announced. So the moment he stood up to deliver his speech he said: "When the Laylā of the night spread out her black hair, Abul Kalām's name was called out." What he meant was that when it became extremely dark and late, that is when my name was called out to come forward and deliver a speech. Now imagine if someone were to use the same words in a village, who would understand him? Nevertheless, he was Abul Kalām [and could speak in such a way].

As I was saying, I knew extracts from his books from memory. So my relative said to me: "When you come here to the village, you must speak in simple Urdu because these people cannot understand Abul Kalām's language." This made me realize my mistake. We were young at the time, we were students, and we thought that if we spoke high Urdu, people will praise us and speak about how excellent the talk was. At the time, we had no perception whatsoever as to the purpose of delivering a talk, viz. to convey *Dīn* to those who were seated before us. And for this, one has

to use simple language. You are students who are seated here, that is why I am mentioning these things to you. At least you will learn what level your language must be.

A student has to be humble-minded

My dear brothers! My request to you is to remain attached to your books. If you do not understand any lesson, do not sleep peacefully without any worry. Instead, you must go to your teacher, serve him, and after serving him, say to him: "Hadrat, you put in a lot of effort in teaching the lesson, but I have not understood it as yet. I have a weak mind." This is one way of conveying your message to him. The other [unacceptable] way is to say: "Hadrat, we did not understand anything which you said."

There was a Pathan studying with me in Dhābel. The book, *Nūr al-Anwār*, was being taught by Hadrat Sūfī Sāhib *rahimahullāh*. The Pathan student remained quite for a few days, then one day he suddenly got up angrily and said: "By Allāh, how are you teaching? You are probably teaching in English because we cannot understand anything which you are saying." Sūfī Sāhib was quite pained by this statement, so he closed the book and said to all of us: "Get up from here, you cannot study under me." He chased all of us out of the class.

So this is not the way to speak to one's teacher. Instead, say to him: "Hadrat, you explained

everything very well, but I have a weak mind, I could not understand it. Please explain it to me again, or use another approach of explaining." In this way, the teacher will not be offended and he will also teach the lesson again. A student has to be humble-minded. He has to have the quality of humility in him. He is the one who is receiving, and a receiving person ought to have humility. A receiving person cannot impose his self. A student should ask the teacher, seek his permission and speak like this: "Hadrat, if you accept, I have a question to ask." If he accepts, you may pose your question. These are etiquette. This is how students should first lower themselves, and then ask the teacher whatever they have to ask. If you do not understand it the first time, ask for it to be repeated. It is not necessary for every student to understand everything the first time it is explained to them.

Three types of students

Hadrat Maulānā ʿAlī Muhammad Sāhib Tarājwī *rahimahullāh* used to say: "Every class has three types of students, those who are very intelligent, those who are of average intelligence, and those who are of weak intelligence. The very intelligent ones will understand the teacher's lesson the first time he explains it. The average ones will have to be taught two times, and the weak ones will have to be taught three times. So a teacher should not become angry when a question is posed. He should not think that this student is wasting his time.

We will start the lesson now

When I was studying Arabic under Shaykh Mahmūd in Deoband, we had a retired magistrate in our class. He was gone grey from old age, but he had the desire to become a Maulānā. Now just imagine a man who was a magistrate, who used to sit in court. Now that he is gone old and retired, he wants to become a Maulānā. He started studying *Mīzān* and he used to sit in the little children's class. He did not think I am such a senior person. He had a few sons who held high posts in Pakistan.

So he used to come with us to Shaykh Mahmūd and would repeatedly say:

شيخ أنا ما فهمتُ

"Shaykh, I did not understand."

So Shaykh Mahmūd would repeat the lesson several times, and a lot of time would get wasted in this way. Some of our class mates were getting fed up and were thinking to themselves: This old man does not understand anything, he keeps on asking for the lesson to be repeated, and he is wasting our time in this way. When the Shaykh came to know of this, he said to us: "This poor man has come out of a desire for knowledge. Even if he asks me to repeat a lesson five times, I will repeat it to him."

There were times when he was delayed in coming to class, so Shaykh Mahmūd would not start the lesson. He would say:

لم يحضر أبوكم نظام الدين

"Your father, Nizām ad-Dīn, has not arrived as yet. We will start when he comes."

This is how much consideration Shaykh Mahmūd showed to him. When he would arrive, the Shaykh would smile and say to us:

جاء أبوكم

"Your father has arrived. We will now commence our lesson."

My dear brothers! Work hard in your studies. Do not go forward until you understand the present lesson. Live with *taqwā*. These sciences which are taught in the *madāris* are not for the sole acquisition of outward knowledge. Rather, they are also taught for internal knowledge, *taqwā*, purity and internal purification.

I will now explain the meaning

So we were talking about Imām Shātibī *rahimahullāh* and about the term *fāqid al-basar*, and we deviated from our topic. It is said with regard to him that because he was *fāqid al-basar*, it was his practice to conduct his lessons at the time of *ghalas*. When it is still a bit dark at the

time of *subh sādiq* (true dawn), it is referred to as *ghalas*. Then you get the word *isfār* which means when it is a bit bright. The word *asfara* means to open something. A *safar* (journey) is called *safar* because a person's habits and conditions come into the open. Women without *purdah* are known as *nisā' sāfirāt* because they walk about with their faces exposed. The Arabic language is very vast.

Nevertheless, Imām Shātibī *rahimahullāh* used to conduct his lessons at the time of *ghalas*. When he used to enter the class, it was his habit to say:

من جاء أولاً فليقرأ

"The one who arrived first may commence reading."

He would always say the above. But one day, he broke his habit and said:

من جاء ثانيا فليقرأ

"The one who arrived second may commence reading."

The student who came first was quite distressed and thought to himself: It was always Hadrat's habit to ask the one who arrived first to commence reading. What has happened today that he asked the second person to commence reading? He began thinking and pondering over this, and then remembered that he had had a wet

dream and forgot to take a bath. And ʿAllāmah Shāṯibī *rahimahullāh* perceived this through his insight. This is why the Shaykh broke his habit.

Now look, ʿAllāmah Shāṯibī *rahimahullāh* may have been *fāqid al-basar* (blind), but he was not *fāqid al-basīrah* (one who is devoid of insight). The eyes of his heart were open. Such was the level of the person who wrote *Shāṯibīyyah*, a book which is taught in all the *madāris*. You can go to any university in the world – whether in America or Britain, whether to Oxford or Cambridge – you will not find a book written by a person who possessed such insight.

Students must memorize extracts of prose and poetry

I was saying to you that you are very fortunate in that Allāh *taʿālā* selected you from among millions of people to study these sciences. You must perform two rakʿats daily to show your gratitude to Allāh *taʿālā*. If you value Allāh's favour, He will give you more. Study and work hard, purchase good books after consulting your teachers and read those books. You must purchase your own dictionaries. If you do not understand a word, you must look it up immediately. As far as possible, try to solve a lesson on your own.

Hadrat Maulānā Ilyās Sāhib *rahimahullāh* writes about Hadrat Maulānā Yahyā Sāhib's *rahimahullāh* method of teaching. He would say

to his students: “Let me see what you understood. Explain the lesson [to the class] and I will help you wherever you did not understand.” The students would explain the next lesson, and if they did not understand any point, he would teach it to them. This is how their capabilities improved. They used to memorize extracts of Arabic prose and poetry. It is impossible for you to learn a language without memorizing some extracts of its prose and poetry. This is why you get *mahfūzāt* (items to be memorized) in the Arab countries. There is a book in Benares titled, *Majmūʽah min an-Nazm wa an-Nathr*. Excellent extracts of prose and poetry have been collated in this book.

A personal experience

I was travelling by train in India on one occasion. A student was seated near me – I gauged from his dress and appearance that he was a student. He did not recognize me. I asked him what he was studying. He said he was in the fourth year studying *Sharh al-Wiqāyah, Mukhtārāt*, etc. He asked me: “Where do you live?” I replied: “I live here in a small village by the name of Kāpaudrā.” He asked: “What do you do?” I replied: “I have a farm.” He did not know who I was.

I then asked him: “What do you think of *Sharh al-Wiqāyah*?” He replied: “It is a good book, it contains rules and regulations.” I asked: “What do you think of *Mukhtārāt*?” He replied: “It is a very difficult Arabic book.” He thought I was a

villager so he explained to me in this manner. I said: "There is a particular lesson in *Mukhtārāt* which is titled *al-Khitābah al-Muʿjizah.* Do you remember any sentences from it?" When I said this, he became a bit attentive, and must have thought to himself that here is a villager and he is talking about *al-Khitābah al-Muʿjizah.*

I said to him: "This lesson contains a speech of Rasūlullāh *sallallāhu ʿalayhi wa sallam.* When Rasūlullāh *sallallāhu ʿalayhi wa sallam* was returning from Hunayn, he distributed the booty among the seniors of the Quraysh. He did this to reconcile their hearts. A few Ansār youngsters complained about this and said:

سيوفنا تقطر من الدم

"Our swords are still dripping with blood and Rasūlullāh *sallallāhu ʿalayhi wa sallam* is giving the booty to his relatives."

This was their objection. When Rasūlullāh *sallallāhu ʿalayhi wa sallam* came to know of this, he instructed for all the people to be assembled. When they assembled, he addressed them, and the first thing which he said was:

ما هذه وجدة التي وجدتموها في أنفسكم

"What is this misgiving which you are experiencing in your hearts?!"

It is an excellent and eloquent speech. Hadrat Maulānā ʿAlī Miyā Sāhib *rahimahullāh* quoted that section of the speech, and gave it the title, *al-Khitābah al-Muʿjizah*, because when Rasūlullāh *sallallāhu ʿalayhi wa sallam* completed his speech, tears were flowing from the eyes of all the Ansār to the extent of moistening their clothes.

Rasūlullāh *sallallāhu ʿalayhi wa sallam* also asked them: "Does it not please you that people return to their homes with sheep and camels, while you return with Allāh's Messenger?" They all replied: "We are pleased with Allāh and His Messenger." This entire speech of Rasūlullāh *sallallāhu ʿalayhi wa sallam* ought to be memorized.

Tāriq ibn Ziyād had delivered a speech on Jabal Tāriq (Gibraltar). It is also worthy of memorizing. He started his speech as follows:

أيها الناس! أين المفر؟ البحر من ورائكم والعدو أمامكم وليس لكم والله إلا الصدق والصبر.

"O people! There is no escape. The sea is behind you and the enemy is in front of you. By Allāh, you can do nothing except prove yourselves true to your word and exercise patience."

The lines of poetry which Farazdaq said in praise of Hadrat Zayn al-ʿĀbidīn *rahimahullāh* also ought to be memorized. Extracts of this nature must be memorized. In this way you will gain proficiency

over the Arabic language, and you will experience the joy of this language.

Guidelines to students who are learning the translation of the Qur'ān

My dear friends! We are studying the translation of the Qur'ān. We find one word appearing in several places, and it has a different meaning in each place. In fact, there are words which appear twice in the same verse, and our Urdu translators translated the same word differently. For example, in the verse

لم تكن فتنة إلا أن قالوا

The word *fitnah* has been translated differently by Shaykh al-Hind *rahimahullāh*, Maulānā Ghulāmullāh Sāhib and Hadrat Thānwī *rahimahullāh*. I thought to myself: How is each one translating the same word differently? I then asked a *maulwī sāhib* to see how many times the word *fatana* and its derivatives appear in the Qur'ān. Then I asked him to check how the word *fitnah* has been translated in the different places in the Qur'ān. Now when students of the Qur'ān have several translations before them, they will realize the vastness of the Qur'ān, the eloquence of its words, and the different ways in which people worked on the Qur'ān.

Once I asked a student the meaning of the word *hamīm*. He replied, it means "hot water". From it you get the word *istihmām*, and you say:

أريد أن أستحم

"I want to bath with hot water."

You could also say:

أريد أن أغتسل

"I want to take a bath."

But this statement does not specify anything – whether you want to bath with cold water or hot water. But if you say:

أريد أن استحم

It will mean you want to bath with hot water.

So one meaning of *hamīm* is hot water. This word also means a friend. A sincere and devoted friend is called a *hamīm*. The Qur'ān uses both meanings. When referring to hot water, Allāh *taʿālā* says:

وسقوا ماء حميما

"They [inmates of Hell] will be made to drink boiling water."

When referring to a close and sincere friend, Allāh *taʿālā* says:

لا يسئل حميم حميما

"A close friend will not ask about his close friend."

One meaning cannot be applied to both places. We will have to apply different meanings for both. A student learning the translation of the Qur'ān will have to know which meaning is to be applied where. He must then compare it with the Urdu translations so that he can gauge the inclinations of each translator.

The translation of Shāh ʿAbd al-Qādir S̲āh̲ib *rah̲imahullāh* is in the pure Delhi language. Maulānā Akhlāq H̲usayn S̲āh̲ib Qāsimī has written a book on this translation, titled, *Mah̲āsin Tarjumah Shāh ʿAbd al-Qādir*, in which the author writes about its merits. He goes to some detail in listing its merits and virtues, and why certain words were used. Unfortunately, we cannot even understand Urdu translations and the reason why a certain meaning is given in certain place. Some of the translations of Shāh S̲āh̲ib *rah̲imahullāh* are so excellent that I sometimes go into a trance. It may appear to be a Hindi word, but it is rather a matter of taste.

Nevertheless, you are studying the translation of the Qur'ān, so you ought to make a comparison of a few translations. About five or six translations have been printed together [in one book] in Pakistan. You must place the translation of H̲ad̲rat Thānwī *rah̲imahullāh* before you so that it is easy for you to compare, and you can benefit from all translations at once. You must then refer to the dictionary for the actual meaning of the

word. In an Arabic dictionary, the word *fatana* is given as:

إلقاء الذهب في النار

"To place gold into a fire so that you can test whether it is pure or not."

You can then learn the different meanings of this word as it appears in different verses. These are sciences and they need effort on your part.

Maulānā 'Alī Miyā S̲āh̲ib *rah̲imahullāh* used to say: "Education is not a toy-house for children where one plays for a short while and then goes away." Small children will make little houses, they will have a few small cars, they will make a market place, one of them will be a businessman, he will also have a small scale, and so on. Then after playing for an hour or so, they will get tired, or they will get into an argument. So one of them will kick his shop down, and leave angrily. Thus, H̲ad̲rat used to say that education is not a toy-house of children where you come for a short while, learn a little, then you get up and leave. It requires toiling, patience and devotion. May Allāh *ta'ālā* bless us with these qualities.

A guarantee for firmness in knowledge

I get tired very quickly and I am ill, so I ask you to excuse me. My only request to you is to study with devotion and purity, and to stay in the *madrasah* with *taqwā*. Pay full attention to your

books. *Inshā Allāh*, you will certainly succeed. H̲ad̲rat Thānwī *rah̲imahullāh* said: "If a student comes on time to class, listens attentively to his teacher, repeats the lesson once to his friends, then I guarantee that – *inshā Allāh* – he will get firmness in knowledge."

Come on time to class, listen attentively to your teacher, if you do not understand, ask respectfully, then after learning the lesson, repeat it to your friends. This will be enough, there will be no need for any more efforts. If you come to class after making *mut̲ālaʿah* (pre-studying a lesson) and you listen attentively to your teacher, then – *inshā Allāh* – you will benefit. May Allāh *taʿālā* bless us with beneficial knowledge.

وآخر دعوانا أن الحمد لله رب العالمين

أللهم صل على محمد وعلى آل سيدنا محمد وبارك وسلم، أللهم ربنا ظلمنا أنفسنا وإن لم تغفرلنا وترحمنا لنكونن من الخاسرين، أللهم وفقنا لما تحب وترضى واجعل آخرتنا خيرا من الأولى، أللهم رب زدنا علما نافعا، أللهم رب زدنا علما نافعا، أللهم زدنا علما نافعا، أللهم احفظنا من بين أيدينا ومن خلفنا وعن أيماننا وعن شمائلنا ومن فوقنا ومن تحت أرجلنا، أللهم احفظ بما تحفظ به عبادك الصالحين، أللهم انصرنا فإنك خير الناصرين، أللهم ارحمنا فإنك خير الراحمين، أللهم احفظنا فإنك خير الحافظين، أللهم إنا نسئلك العفو والعافية والمعافاة الدائمة في الدين والدنيا والآخرة، توفنا مسلمين وألحقنا بالشهداء والصالحين، توفنا مسلمين وألحقنا بالشهداء والصالحين، توفنا مسلمين وألحقنا بالشهداء والصالحين غير خزايا ولا ندامى ولا مفتونين، ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار،

ربنا تقبل منا إنك أنت السميع العليم وتب علينا إنك أنت التواب الرحيم، وصلى الله تعالى على خير خلقه سيدنا محمد وعلى آله وأصحابه أجمعين برحمتك يا أرحم الراحمين.

A MOMENT OF REFLECTION

APTON LANE, U.K.

Hadrat Wālā *dāmat barakātuhum* delivered this talk in Apton Lane, London, U.K. after the Gujarat riots. Hadrat sheds light on many issues. The reader is requested to read the details of this talk again and again, and try to practise on it.

أَمَّا بَعْدُ! أَعُوْذُ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ، بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ، ﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الأَمْوَالِ وَالأَنْفُسِ وَالثَّمَرٰتِ وَبَشِّرِ الصّٰبِرِيْنَ الَّذِيْنَ إِذَا أَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوْا إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ﴾، وَقَالَ تَعَالٰى ﴿لَقَدْ خَلَقْنَا الإِنْسَانَ فِيْ أَحْسَنِ تَقْوِيْمٍ ثُمَّ رَدَدْنٰهُ أَسْفَلَ سَافِلِيْنَ﴾ صَدَقَ اللهُ الْعَظِيْمُ.

Respected *'ulamā'*, elders and friends! I have just come from India and am proceeding to Canada. I had to go to Canada urgently but could not get a confirmed seat from here. So I was forced to stay over here in Britain.

I am an eyewitness to the events which took place in Gujarat. I saw the burning houses, while I was seated in my house, I heard the breaking down of shops from the rear, I saw those poor people who were just managing to survive from their little shops. They were now walking about homeless. I saw groups of robbed humans whose houses were burnt down and were left homeless. They are living in temporary tents in Ankleshwar, Dadhāl, and Kharod. These are conditions around my village – conditions which are considered to be mild. Those who really suffered are those from Gaudrā, Ahmadābād and surrounding areas. The conditions there are beyond description. The heart of the one who saw the smoke and the fallen shops would obviously be injured. After all, he is not a human who is made of rock who is not affected by these things. I felt I should relate to my brothers here of what is happening there.

State-sponsored terror

My dear friends! Whatever happened in Gujarat, whatever you heard, or what you saw on television was not a sudden out of the spur incident. Rather, there was an organized conspiracy behind it. It was mentioned in our papers that this is not a Hindu Muslim conflict. It is a state-sponsored terror. The entire state is bent on destroying the Muslims of Gujarat completely. They must be terrorized in a manner which would never permit them to rise again. Their properties must be destroyed, their shops must be burnt down, and those who speak on their behalf must be chopped to pieces and flung aside. A Congress leader in Ahmadābād was killed mercilessly, chopped to pieces, his daughters were beaten, petrol was poured on them, and they were burnt. Acts of barbarism have always been committed, many were killed before this, many conflicts of this nature took place before, but we cannot find a parallel to the new form of terror which we saw with our own eyes.

Where is human equality

This is the 21st century in which the world claims to be very cultured, very advanced, we are moving towards culture, we have large universities and colleges, we have large institutions, slogans of human rights and human equality are shouted out. To catch human beings and cast them into a fire, to lock helpless humans in a house and burn

it down, to burn them alive – can we call this human equality? Imagine human bodies burning like dry sticks, grass and straw, and the leaders of the country continue watching the scene! Just try an imagine for a moment: Petrol is poured on a living human being and he is put to light, how his soul must be trembling at the time!?

My dear brothers! This barbarism and animalism is not to be treated lightly. The Qur'ānic verse which I read to you portrays the very same scene:

لَقَدْ خَلَقْنَا الإِنْسَانَ فِيْ أَحْسَنِ تَقْوِيْمٍ ثُمَّ رَدَدْنٰهُ أَسْفَلَ سَافِلِيْنَ

"We created man in the best of forms, and then reduced him to the lowest of the low."

No cultured society of the world, no educated human being, no honourable man, no person who has the slightest understanding in his heart would ever condone such barbarism.

Two viewpoints

It is very strange: on one hand you get the entire world fearing over the life of another, and if just a single person is killed, there is a huge uproar, the news will be screened on television for one month, the radio stations will speak about it, and the newspapers will write about it. And here when thousands of people are being burnt alive, they are all silent about it. It is something to think about - how can these two views operate in the world? Have the Muslims come into this world so

that they may be chopped off and cut down in every country, while the world watches this scene silently.

The Muslims themselves have fallen into heedlessness. There are millions and millions of Muslims, but they cannot write a single letter to the government, to the leader of the country, to the prime minister and express their displeasure, and ask: Why is this happening? Why are you burning human beings? What is your purpose? What religion do you claim to profess? You are constantly claiming that your religion is not based on fanaticism, but based on mercy. They say that the Hindu religion is based on two pillars – *ahinsā* and *dayā* – that is absence of fanaticism and mercy. They claim that these are two solid foundations of their religion. Now let us search and see who has *ahinsā* and where did their *dayā* disappear to?

Hearts which are harder than rock

Is this what *dayā* means: That you grab a four year old child from his mother's lap and cast him into a burning vehicle right before his mother's eyes? A Jeep was travelling on the highway. These people stopped it, tied the doors with wires so that those who are inside cannot come out, and then set it on fire. Those poor people were screaming from inside but it had no effect on those who were outside. My dear friends! This is shocking. You even get water coming out from rocks:

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَارُ

"There are rocks from which rivers gush forth."

But these people who treated their fellow humans in this manner and watched the entire scene are more hard-hearted than rocks.

A beneficial word of advice

It is almost a month since this gory event started. It started on the 27th of February, and it is the 29th of March today. I was performing *wuḏū'* just now when I received a phone call informing me that shops were also burnt in Anand and there was widespread killing there. Four shops were burnt in Bharūch. There is no end to this. And these people are not even bothered about what the world thinks about them. What is our secularism about? We formulated a constitution and deceived the entire world by claiming that we are the largest democracy in Asia, and we have the best secularism in Asia. Can we make such claims after all this terror!? It is most shocking.

My dear brothers! Our heedlessness is also to blame. Such clashes occurred before as well. We made a noise for a few days, collected some money, sent it there, and then remained silent. In the meantime, the criminals walked about freely without us pursuing them in the least. Whereas we have a constitution, we have a law in India, there is a massive judicial system. We never tried to collect large sums of money, obtain the

services of the best lawyers, and then take the government to court.

The need for Muslims to understand

Last year there was a conflict with the Christians in India. A few of their houses were burnt, and one or two Christians were killed and cast aside. There was an uproar in the entire Christian world. The Christian organizations in India sent news of this incident to the entire world. They sent pictures of the conflict. The German, French, English and American radio stations were crying out against this barbarism.

Our Prime Minister came to a poor district like Dāng and stood watching. You probably do not know this, but this is the poorest forest-like area of Gujarat. It gained the status of a district after very long, it is situated above the district of Balsār. There is nothing there – it is a forest of teak-wood trees. The Bāsī people inhabit that place. The Prime Minister had to go there because of pressure from the world.

On the other hand, our Muslims are so heedless and unconcerned, that they cannot use the media to present these events to the world and show how the Muslims are suffering.

You have so much of feeling for a fellow human that if one of your own is killed, you demand the killing of twenty!? What can be said about such humans? You are calling us terrorists, then what

do you have to say about this? How would you define it? This is something which our Muslims must understand, and made to understand.

Such people were also involved in the looting and killing

My dear brothers! Sixty thousand people are presently living in temporary camps in Ahmadābād. These are the same people who used to give thousands in charity. They had huge businesses. Huge jewellery and watch businesses were looted. People who are considered to be wealthy were also involved in the looting. They were people who owned several vehicles. Look at the words that were printed in the Gujarati newspapers:

Well-known wealthy people driving in luxury cars and robbing people

These are their words. This is written by their newspaper. If a Muslim were to say this, they would claim that he is lying and is merely saying this to denigrate us. But this is written by their newspapers.

Muslims must file all the newspapers which were published from the 28th of February till now. They should at least file all this news which was written by them. They must then show it to the members of parliament in this country [England], and show it to the Germans and French as well.

What is this revenge for?

My dear brothers! Nothing can be achieved by merely sitting down. Whichever musjid I went to, the people expressed their sorrow and shock, and said that this was a great injustice done to the Muslims. Very well, at least you have some feeling. But the oppression will not be removed by merely saying this. We will have to make resolutions, we will have to prepare platforms, we will have to utilize the means which are normally used in this world. The power of the media is the biggest power at present. The media brings everything to light, it moulds the minds for everything.

This is the level of their mischief: There is widespread killing in Ahmadābād, and the entire northern section of Gujarat, and all the villages of Mihsāna district are being wiped out one after the other, yet there is no mention whatsoever of this in the newspapers. In some of the villages bulldozers were used to flatten musjids and roads were made in their place. In these last few days Hindu idols were placed in seventeen musjids. Pages of the Qur'ān were torn and thrown. There is a place called Jagharyā near my village. A musjid was built two years ago close to this place. My uncle from South Africa is presently in our village. Two days after I arrived here, he went to see this musjid. I phoned him from here and asked him about the situation there. He said that the situation was very volatile. Every single shop of the Muslims was destroyed, and idols were

placed in the musjid. Now tell me, what type of Hinduism is this? What is this revenge for?

There is no perception of any crime

There is an entire history behind this group. Our youngsters do not know who or what the BJP is. Our Muslims do not know who the Bajrang Dal refers to. Our Muslims do not know the aims and objectives of the Shiv Sina. Our Muslims do not know the plans of the Vishu Hindu Prashad. They are still saying that they are happy that the Hindus of India are speaking the language of Maẖmūd Ghaznawī. The Gujarati newspapers printed these words in a large typeface: We are happy that the Hindus are using the language of Ghaznawī. One newspaper stated that the Muslims are treated in this manner in return for their 300 year old treatment of the Bāsīs. This is in response to that.

In other words, although they are committing all these acts of oppression, they have the audacity of making such statements. To commit a crime is painful in itself, but it is worse where there is no perception or consciousness of the crime. A crime is committed and these proud statements are made. They are committing crimes and saying it is nothing. Curfews are imposed for ten days at a time in the large cities, and they are claiming they have established peace.

A new example of oppression and barbarism

When the BBC interviewed the Chief Minister, he said: “Gujarat has 18 000 villages. Where are we going to get the police to go to all of them? These things happen, and we brought the situation under control within five days. The Congress government could not bring such situations under control in five months. No one can point a finger at us. We have done our job.”

Whereas this is absolutely false. The police were watching all these things happening right before their eyes. I saw all this from my house. We were receiving phone calls all the time saying that our village is targeted next, and it is going to be attacked. So there was no question of sleeping the entire night. Our youngsters had surrounded the village. And those who were bent on disruption were roaming about openly. A curfew was imposed in Ankleshwar. An announcement is made that a curfew is in force, no one is to go out. But these people were walking about openly. We could see in the light of our torches how fifty people at a time were marching outside, each one having some weapon or the other in his hand, one is brandishing a sword, another is saying something, and so. There is no curfew for them. But if a Muslim were to just come out of his house, a bullet will strike his chest.

My dear friends! This is the height of tyranny which is presently perpetrated in Gujarat. After 1947, I do not think any region of India witnessed

such barbarism as it witnessed in Gujarat. There were many riots and conflicts before this. But I do not find a parallel to the new forms which we witnessed at present. Allāh *taʿālā* alone knows which organization planned this whole operation.

Our worst calamity

Nevertheless, one Muslim has an innate bond with another Muslim. When oppression of this nature is committed in any part of the world, our emotions ought to be awakened for our fellow Muslims. My dear brothers! There is no time for heedlessness. This is not the time to merely talk. This is not the time to cry and wail. We will have to make a determined effort. We must form bodies which work with one voice. Our worst calamity is that the Muslims of the world are scattered, and they have no one to guide them.

The intelligent and educated people can have differing views, and these differences are on the academic level. But when such events take place, all differences must be cast aside and they must all become like one body. They must take the form of one single organized body. They must then have short-term and long-term plans. Our immediate work must be to make arrangements for food and drink for those who are in the camps, and to make arrangements to resettle them in their homes.

The extent of hard-heartedness

Listen to something shocking and see the extent of their hard-heartedness. They do not even allow those poor persecuted people to live in the tents with peace. They come to the tents and subjugate them to more persecution. A few days ago, a minister went to visit the camps. He ordered all the camps to be removed because these people are living here for too long now. So our poor oppressed people said: "Where must we go? Our homes have been burnt down?" He replied: "Go into the sea." How can a responsible member of the government make such a statement!?

So what should Muslims do in such a situation? They have to raise their voices. The intellectuals, members of parliament, ministers, and members of the media have got to be awakened. They do not even know what is happening. Even if they do know, they are silent about it for some reason or the other. There is a need to ignite their emotions, and ask them: For how long can you tolerate such treatment of humans?

A few beneficial words of advice

I had said this the other day in Leicester as well. The newspapers here in Britain and the voice of BBC radio go throughout the world. The BBC broadcasts its news in 32 languages. The first thing people listen to in the morning and evening is the BBC. My friends! I have seen the Germans, French and Americans sending their delegations

and representatives to make inquiries about trivial matters which concern us. An American publication has an Arabic edition and is published here. I purchased it last week in Bolton. It contained an article about the *madrasah* of Maulānā Yūsuf S̲āh̲ib Binnaurī *rah̲imahullāh.* So I said to the people, just think, an American publication has an English edition for America, and it has an Arabic edition containing an article about one of our *madāris*.

Now what interest do they have in this? Why are they aware of every little thing of ours? Huge books are written on Dār al-ʿUlūm Deoband. Articles on Dār al-ʿUlūm are written. And Togirya [name of a person] in India is claiming that all this turmoil is because of Dār al-ʿUlūm Deoband. When this *madrasah* is shut down, this conflict will come to an end.

Togirya claims that the Muslims of India will only live in peace if they keep the Hindus happy. They will have to do whatever the Hindus dictate to them. They cannot live in this country with peace in any other way.

He is making such statements in public, and they are published in the newspapers. You may have read his statements. He came here to England as well. Now just look in what direction the world is moving, and what it's line of thinking is!? In the meantime, the nations of the world are silently watching all this as though it was a scene played out to them. There is no one to point a finger at

them and say that they are extremists, they are moving towards terrorism, and they are killing innocent humans. There has to be some opposition to all this. If other nations are not saying anything, at least we [Muslims] should say something. We have to go to the radio and television stations. Even if we have to give them the money, we must give it and send them to India. Tell them: If you do not believe us, we will take your people, come with us, and see what is happening there. And when you return, you must present a report here. We will have to do this. My dear brothers! We will have to take their people and show them. We will have to have a strong platform from which we must work.

An earnest appeal

My dear brothers! Allāh *taʿālā* bestowed each person with different abilities. An *ʿālim* has been given certain special abilities by Allāh *taʿālā*. A lawyer has his own abilities. A politician has certain abilities. There is a need to gather all these people with different abilities and get them to work from a single platform.

Unfortunately, our situation is such that if we were to collect £2 000, we will differ on where this amount should be sent, and on whose name. I went to a place yesterday, and a few people related to me saying: "*Maulwī S̲āh̲ib*! We collected an amount of over £2 000, but we had a dispute in the evening with regard to who we should send

it to." I asked: "Is this something to dispute about?"

This is how much the Muslims have retrogressed. They collect a sum of money in the musjid, and are now fighting about its distribution. We are fighting against each other over minor issues. This has weakened us completely. My dear brothers! For Allāh's sake, set right your minds. I am making an earnest appeal to you. This is not how nations progress. A nation can never move forward if it is going to fight over such trivial issues. A strong committee will have to be established for the entire country, selected people from the whole of England will have to be brought together. They must decide who the best journalist is, who is the best writer of articles, who can speak effectively to the government, etc.

What must we do?

My dear brothers! There is a need to work with wisdom. I can never advise anyone to form a secret movement and to start killing people. There is no permissibility for this – neither here, nor in India. Listen carefully! I am sitting here in a musjid and speaking. If we are going to resort to such tactics, we will harm Muslims. There is no need for us to engage in subversive activities. We must stand upright above the ground and work. We must do everything legally so that no one can accuse us. But whatever legal action we start, we must continue supporting it as long as no

decision is passed against it, even if it means having to go to the supreme court.

It is essential for us to support it and use people with the best brains and intellects, even if we have to make certain sacrifices and gather funds for it. The feeding scheme is a separate fund. What immediate action can we take for these poor people who have become homeless? How can their homes be reconstructed? What help can we give them to re-establish their businesses? These issues will have to be addressed.

But our essential duty is to take legal action. We must contact good lawyers, consult great legal minds, and maintain contact with them. This is very important, but we do not pay any attention to it. We cannot get a single lawyer while they will obtain the services of fifty lawyers for a single case.

No Muslim showed concern in this regard

My dear brothers! They [the Hindus] have been indoctrinating the minds of people since several years in Gujarat. They place their literature in the waiting room of every doctor. Go to any doctor in Sūrat, Ankleshwar, Bharūch, Ahmadābād, Barodā or any other city. You will be seated in the waiting room for your turn. You will find several magazines placed on the table in the waiting room. Pick up any magazine and it will be an exponent of the BJP. It has not occurred to any Muslim to publish a magazine which presents the

true facts, the Muslim viewpoint, and which spreads the word of unity. Such a magazine ought to be placed on the tables of these waiting rooms. We cannot even place literature in barbershops, while they can do it.

Last year I was travelling by plane from here. I saw a few magazines placed in one corner in the plane. I got up, had a look at the magazines and found a seditious magazine published from Gujarat. So you see! They have even conveyed their literature to airlines. Passengers will now sit and read their literature and their minds will become indoctrinated.

No Muslim is concerned about undertaking some solid fundamental work where the highest quality magazines in English, Arabic, etc. may be published, and which are appealing to the eye. Here in Britain you have four daily Arabic newspapers, viz. *al-Wasaṯ, ash-Sharq al-Awsaṯ, al-ʿArab* and *al-Ḫayāt.* So four daily Arabic newspapers are published, and these contain their [Arab] issues. But we cannot publish a single small newsletter in Gujarati. We do not even have any high standard Urdu publication. I do not know if there is any English publication which is distributed here, and what it's influence is.

My dear brothers! We cannot carry on in this way. We are unable to present our voice to them. We are merely sitting in silence.

One way of indoctrination

My dear brothers! If we want to do anything in this world, we will also have to adopt the ways of other nations. When the 9/11 attack took place in America, one of the channels broadcast the event for three months from morning to evening. Not a single day was left out. As long as this event was not fully embedded in the minds of the world, they continued showing the scene on television in different ways and from different angles. They did this because they wanted to show how they are suffering.

Who undertook the attack, and what forces were playing behind the scenes; this is another matter. Some writers in America are writing in this regard, and the newspapers include some of those writings. You must be reading of the conspiracies, I do not want to go into the details. Despite this, they have convinced the entire world that it is the Muslims who committed this act.

My dear brothers! A bomb exploded in a particular place four years ago. They continued accusing and attacking the Muslims for three consecutive days. They apprehended a youngster in Paris. On the fourth day it was learnt that it was one of their own organizations which had carried out the attack. But the Muslims heard all this silently and did nothing about it. In the meantime, the CNN broadcast this event to the entire world. They did this to show what the Muslims are doing, what is happening where, and

what conspiracies are taking place. So you see how the people are indoctrinated. Yet we know nothing.

A point of reflection

Whatever happened in Gujarat was not a sudden event. Rather, preparations must have been made for it from a long time. But this was not the case in Gujarat previously. I remember when I was studying in Deoband in 1947 and there was much conflict and communal riots all over India. We students in Deoband were discussing among ourselves, and we Gujarati students said to them that these riots may take place here, but they cannot take place in Gujarat. We are all traders, and the Hindus of Gujarat are very soft. Apart from Godhrā, I do not think any riots had taken place anywhere in Gujarat. But now the most violent riots and conflict took place in the very same Gujarat regarding which we used to say that riots can never take place. There is no parallel to such riots. I think the most fanaticism in India is presently found in Gujarat. The lawyers, doctors and other educated people are all supporters of this fanaticism. Our people are now even considering it dangerous to go to a non-Muslim doctor because they do not know how he would treat them.

If we have a person holding a high position and he is fulfilling a role of leadership, what type of treatment will he receive? So they are distributing pamphlets among their circles. I received a fax

five days ago. It was a pamphlet giving them [doctors] guidelines on how to treat Muslim female patients. If a child is born, how the word "aum" must be written. If you have Muslim staff, what you must do to them. If you want to start a conflict, what technique you must adopt. All these guidelines are written down. Someone got hold of this pamphlet and faxed it to me.

We do not understand anything that is happening in the world. This is our response: we will complain, then sit down, have a good meal, and go to sleep. We cannot carry on in this way. There is a need for us to put our heads together, there is a need for mutual consultation, and there is a need for unity and agreement.

My dear brothers! We cannot carry on in the way we have been in the past. For Allāh's sake, for Allāh's sake, I appeal to you to cast aside your differences and your disputes over minor issues. People of wisdom and understanding must come forward. Each person desiring leadership, each person wanting certain responsibilities to be given to him, each person wanting certain things to be done via his organization, each person wanting certain things to be done by his city – all this is totally wrong. Rather, one should look at the entire country, people who can play an active role and also possess a sound methodology should be selected. They must then work methodically with consultation. On one hand you get those working with a zeal and a fervour. And then you get those working in a methodical and systemized way.

There is a big difference between the two. We do not need zeal alone, we also need rational thinking. We have to see how we can present our viewpoint to the world while working within the laws of the country – without breaking any laws. But we are falling back in realizing such a thing.

Brothers! People are bound to become zealous. Sometimes when we speak to government representatives, they become zealous and fanatical. Their zeal is then harmful to our cause. So there is no need for zeal and fanaticism. There is a need for conscious and rational thinking. There is a need to touch their conscience and to make them realize that their ways are wrong, and they have to acknowledge their wrong.

One way of inviting

Hadrat Maulānā ʿAlī Miyā Sāhib *rahimahullāh* (may Allāh *taʿālā* fill his grave with *nūr*) once delivered a talk in Lucknow in the Ganga Parshād Hall under the auspices of Payām-e-Insānīyyat. Senior members of the BJP were seated there, and a few members of the Congress were also present. The majority of the audience was Hindu. Hadrat Maulānā *rahimahullāh* said to them:

My friends! I ask you one question. You see a potter making his pots and utensils. He continues making one after the other and keeps them one side. He makes a considerable number of utensils, and a man who has a staff in his hand comes and starts breaking all the utensils. Now

let me ask you: Will the potter not be pained by the person's action?

H͟ad͟rat Maulānā posed the above question, and said: We are all seated here in the Ganga Parshād Hall. Look at the items which are here, there is a clock hanging on the wall, there is a loudspeaker, chairs are placed here. If a person enters this hall now and starts breaking the chairs, causes the clock to fall down, etc. will the organizers of this event allow him to do all this? Will they be disturbed by his actions or not? Obviously, everyone will say that this is painful and disturbing.

H͟ad͟rat Maulānā then said: Allāh *taʿālā* created man, and he is Allāh's creation, Allāh *taʿālā* brought him into existence. Now if a person kills another without any valid reason or burns him, will it not disturb his Creator?

Are you understanding! H͟ad͟rat Maulānā stirred the hearts of non-Muslims. He knocked on their hearts and asked: Just think of what you are doing and who you are displeasing. Are you taking the country forward or are you destroying it? Are you worried about the welfare of the country or are you causing it to suffer?

There is a need to make them understand. My dear brothers! There is a need to meet them, there is a need to engage them in seminars. We must call on the university professors, we must invite them to our homes. We must have

seminars and present these issues to them, and ask them to think rationally. Ask them: Is such a way of life acceptable in the 21st century? Is the manner in which these people were treated appropriate? Is it right of us to remain silent over such behaviour? Should our voices not join forces?

This is how we will have to speak to them.

The statement of Mujāhid-e-Millat

The other point is that the Muslims have become so heedless that they think of nothing except eating, drinking and earning a living. My dear brothers! From the time I arrived in this country, I have been saying this: You must get your youngsters involved in the local political parties. If anyone is inclined to a particular party, he must join it. If a person wants to join the Labour Party, he must join it. He must be prepared to work for the different projects of the country so that when the time comes, you will be able to speak on the same level with them. If you remain seated in your houses and expect them to raise your issues in parliament, they say you are in a dream. I heard this about thirty years ago from Hadrat Maulānā Hifz ar-Rahmān Sāhib *rahimahullāh* in Sūrat. Hadrat said this in a special assembly in Sūrat.

He said: O Muslims! Do not think you can stay in a democratic country, remain in your homes, and expect some other party to present your issues in

parliament. It is impossible for you to remain seated, not join a party, not make some sacrifices; and then expect people to listen to you and stand up for your rights. This will not happen. You will have to rub shoulders with them and work.

The far-sightedness of Shaykh al-Islam Hadrat Madanī *rahimahullāh*

India was divided in 1947. I remember the leader of the Jamā'at-e-Islāmī, Hadrat Maulānā Abul Layth *rahimahullāh*, writing a book in 1948 in which he called on the Muslims of India to separate themselves completely from politics. Shaykh al-Islam Hadrat Maulānā Husayn Ahmad Madanī *rahimahullāh* responded by saying: "I consider Muslims non-involvement in politics synonymous to suicide." The one who remains aloof from politics is as though he is committing suicide.

A few words of advice to youngsters

I will say the same thing to you. Think of your percentage in Britain. There are also other nations here who are small in number. But just look at the representation which they have in parliament. They are much fewer than the local Christians, but see what voice they have in parliament! They are able to convey whatever they want at parliament. Look at what effect they had on the Islamic world. Just take a look. You are all educated people, your youth are going to the universities and colleges. There is no more the

case of people having come from Pakistan and not knowing the English language. You now have one section of the community which fully understands and speaks the English language. I am saying to these youngsters to understand the situation and to make effort in this direction as well. You must distribute your work and see who will monitor the media, who will enter politics, who will engage in social work, and so on.

Jewish control of the media

My dear brothers! I was in America last year, and one of my friends related to me that if anything about Jews is published in the smallest of towns in America, it is relayed to their committees in New York by the evening. And the next day, a refutation of the article is published throughout the country, and the radio stations speak about it. They control 300 radio stations.

I saw an Arabic book title, *Saḫāfatul Yahūd fī al-ʿĀlam* (the Jewish press in the world). The book lists forty major newspapers in the world which are presently under Jewish control. Now we must think to ourselves, we have no newspaper of our own, we have no one to speak on our behalf, we have no contact with those who speak on television, we have no voice in parliament, we have no strong body. Merely crying will not help. If we sit and cry about the riots in Gujarat, the number of our mothers and sisters who were humiliated, etc. will not help. Rather, we will have to respond appropriately.

My dear friends! I cannot even describe what they did to our women, and the despicable acts which they committed. They got into the houses with their weapons, raped the women, and then burnt them. No true Muslim can ever accept this.

The helplessness of Muslim leaders

My dear brothers! Conditions are worsening in a manner you cannot imagine. In the presence of such conditions, we have to think about getting rid off our differences, we must meet our fellow brothers, speak to them and say: The differences which exist between us are in their place, but we will have to be united on this issue. Once a single body is formed, there will be no need to work against others. For Allāh’s sake, put an end to your differences. If a few people are prepared to do some work, support them fully, provide them with financial assistance, help them with your advice. If you have some ideas in your mind, you should at least write to them and inform them. It is the right of a Muslim to present his opinion. But do not try to break an organization or body which has been formed. Do not form your own body to compete against the other body. Do not make statements like: they are not good people, who are they to represent us? And so on. Muslims normally say such things.

The leadership of Muslims in India has become weak or made to become weak. *Al-ḫamdulillāh* they have some sort of leadership in U.P. and a few other regions. But in Gujarat – despite such

difficult conditions – there is no Muslim leader who can take the courage to go to Ah̲madābād and say something. We tried, I phoned some people in Delhi and requested them to make some efforts. They said they will phone and see what they can do. So these people cannot even provide us with a proper answer. They do not even have the courage to get off at the Ah̲madābād airport. Such are the conditions.

My dear brothers! Those who could speak, those who occasionally raised Muslim issues were systematically wiped out. So in such a situation, Muslims throughout the world will have to wake up and do something. We will have to meet the intelligentsia of other nations. We will have to use them to pressurize those people and prick their conscience, show them that what they are doing is wrong, humanity cannot degenerate to a level where humans are treated in this manner. Differences among nations are inevitable, and you get differences among parties. If you want authority, there are other ways of achieving it. But the path which you have chosen to achieve it, and your claims to Hindu supremacy is taking the country towards destruction. This is wrong. We will have to explain these things to them.

One essential task

There is one essential task which we will have to do. We will have to get together and collect money to give to the sincere and devoted people who are working there. They are going to Delhi at the

moment, and I received several phone calls from them informing me that they have been in Delhi for the past few days but there is not a single office of the Muslims in Delhi where they can sit and meet collectively.

There is no benefit in empty zealousness

I remember sitting in the company of Muftī ʿAtīq ar-Rahmān Sāhib *rahimahullāh* on one occasion. We were speaking about the Majlis-e-Mushāwarat, so he related that at the time of its formation, they toured the entire country and people welcomed it with great zeal. Many articles were written in praise of its formation. The Muftī Sāhib said to me: "Maulwī Sāhib, four months have passed but we do not even have the rental for the Majlis's offices. What is the benefit of these slogans when Muslims of the whole of India cannot give the rent for the offices of the Majlis!?

The same situation exists today. If a few voluntary workers come from Lucknow or Delhi, they come at their own expense, they will have to find their own accommodation, and they have to hire a vehicle with their own money to go around meeting people. For how long are these poor *maulwīs* carry on doing this? There is a need to have a certain amount of money dedicated to this cause and through which the Muslims can have a powerful centre in Delhi. All expenses must be paid through it. We can still find workers and volunteers today. All that we need is to encourage them.

After coming here, I learnt telephonically that a few educated non-Muslims are prepared to take the case forward, lay charges against the culprits, and take it up to the supreme court. But we have to support them and we ought to do it. We must embrace such non-Muslims who are interested in helping us. We cannot refuse them to do what they want to. We cannot say that we will do it. If they are prepared to do it, we must encourage them. We will have to keep them in the forefront. We cannot work without this.

Maulānā Fudayl Sāhib phoned and said: "Maulānā, we are fluttering like fish out of water." On hearing about the different conditions in Gujarat, I cannot get sleep. Another person phoned me and said: "We are going to meet Wājpayee this evening. If you have any thoughts about what I should say to him, let me know." I said, send representatives of non-Muslim groups as quickly as possible to Ahmadābād. No Muslim will be able to proceed from the Ahmadābād airport to Narodā and Patiyā, no matter how senior a leader he may be. The authorities will tell him that the situation is beyond their control, he should not have come, and they are not responsible to guard him. This is what they will say. So I said: Meet the non-Muslim representatives and send them quickly before the destroyed villages are completely wiped out. There is no other way out.

My dear friends! All the Muslim hotels and restaurants from Ahmadābād to Chāpī and then

to Arbo Road have been completely destroyed. And as I related to you, riots took place in Anand even today. While we are sitting and talking here, riots and fighting is continuing there, and we do not know the extent of the damage. May Allāh *taʿālā* inspire us and give us the understanding not to remain silent in these situations. And if we do anything, we must do it rationally. The pious elders are present here. They have the experience, they remained in the company of our elders and made a contribution. We must consult them, maintain constant contact with them, a delegation can go from here and see what work we can do. They will inform you of their needs. Obtain video coverage of what happened, obtain newspaper cuttings, make copies of these and try to distribute them here. We should at least present these things to the world.

The extent of our heedlessness

My dear brothers! The last thing I want to tell you is that we must turn to Allāh *taʿālā*. Unfortunately, we do not turn to Allāh *taʿālā* even after so many calamities befalling us. Look at how heedless we Muslims are. When I was leaving India, I stayed over in the *musāfir khānā* in Mumbai. It has a common hall and a room for s̲alāh attached to it. I went there before the *fajr s̲alāh* and said: "My dear friends! Muslims are being massacred, they are dying, they are burning, but you are not waking up for s̲alāh. Wake up, a tap is right here, perform your *wud̲ū'*, perform two *rakʿats* of s̲alāh, and you can go back

to sleep. No one will stop you from sleeping. You can get up at nine o' clock. But you should at least perform two *rakʿats* of salāh to Allāh *taʿālā*."

Apart from one person, the entire hall remained asleep. I was very pained by this. It is extremely dangerous to have such indifference. and Muslims not turning to Allāh *taʿālā*. Whenever Rasūlullāh *sallallāhu ʿalayhi wa sallam* faced any matter, he would direct himself towards salāh, he would hasten towards salāh, he would raise his hands before Allāh *taʿālā*. He did the same thing on the occasion of the Battle of Badr. He went into his tent and started making *duʿā'* to Allāh *taʿālā*. He said: "O Allāh! I have come with this small band of Muslims here. If they are destroyed, there will be no one to take Your name in the world." While Rasūlullāh *sallallāhu ʿalayhi wa sallam* was engaged in *duʿā'*, his sheet which covered his upper body moved apart and the whiteness of his armpits were visible. Abū Bakr Siddīq *radiyallāhu ʿanhu* became restless and said: "Enough, O Rasūlullāh!"

Rasūlullāh *sallallāhu ʿalayhi wa sallam* was treated harshly in Tā'if, he was stoned, and his feet were drenched in blood. Even during such a time, he raised his hands before Allāh *taʿālā* and said:

يَآ اَرْحَمَ الرَّاحِمِيْنَ، اِلٰى مَنْ تَكِلُنِيْ؟ اِلٰى عَدُوٍّ يَّتَجَهَّمُنِيْ اَمْ اِلٰى قَرِيْبٍ مَّلَّكْتَهُ اَمْرِيْ.
اِنْ لَمْ تَكُنْ سَاخِطًا عَلَيَّ فَلاَ اُبَالِيْ، غَيْرَ اَنَّ عَافِيَتَكَ اَوْسَعُ لِيْ

"O the most Merciful of those who show mercy! To whom are You handing me over? Is it to an enemy who looks at me with a scowl, or is it to a relative to whom You have given control over me? If You are not angry with me, I have nothing to worry about. However, Your peace is more sufficient for me."

Even if we have to read this *duʿā'* today after over 1400 years, our hairs stand on their ends. The Final Prophet, the Leader of the Past and Future generations – *sallallāhu ʿalayhi wa sallam* was in a state of pain and agony, blood was flowing from his feet, and see how he turned to Allāh *taʿālā*. But tears do not flow from even one of our eyes. We do not get up in the latter part of the night. We do not cry before Allāh *taʿālā*. We do not say: O Allāh! What is happening to the Muslims in Palestine? O Allāh! What is happening to the Muslims in India? O Allāh! What is happening to the Muslims in Afghanistan? O Allāh! The Muslims are suffering all over the world.

But not even a single tear flows from our eyes. It is a serious and dangerous situation when Muslims cannot turn to Allāh *taʿālā* and cry before Him even at times of calamity.

The gist of my message

For Allāh's sake, there are two things which we have to do: (1) We have to turn to Allāh *taʿālā*. (2) We have to break our personal desires and personal organizations, and work on a united

front. We have to work with understanding and rationality. We have to work in consultation with our pious elders. If you make some efforts in this regard and start an organized and systematic effort here in Britain, then – *inshā Allāh* – the results will be seen. This *ummah* was put through many trials and tribulations. This is not the first time. Our pious elders tell us that they will continue coming. The Qur'ān says: We will test you. We will be tested by hunger, fear will be imposed on us, we will experience decrease in our people and wealth, our fruits will decrease. But despite all this, Allāh *taʿālā* says:

وَبَشِّرِ الصَّابِرِيْنَ

"Give glad tidings to those who are patient."

اَلَّذِيْنَ إِذَا أَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوْا إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

"The patient ones are those who, when calamity strikes them, say: 'To Allāh we belong and to Him is our return'."

Īmān and cowardice cannot combine in one heart

Muslims never become despondent. In 1947, Maulānā H̲ifz̲ ar-Rah̲mān S̲āh̲ib *rah̲imahullāh* went from village to village and said to the people in his own unique way:

O Muslims! *Īmān* and despondency, *īmān* and cowardice cannot combine in one heart. For a

person to be a Muslim and then lose hope in Allāh *ta'ālā* – this cannot happen. A Muslim is not a coward no matter what the condition. Irrespective of the type of test and tribulation, he has to complete it with patience and wisdom. If our *īmān* is weak, we will have to get rid off the weakness. If our wisdom is weak, we will have to get rid off the weakness. If we do not resort to the plans and solutions which we have to find, then it shows weakness in our wisdom.

Maulānā Taqī 'Uthmānī's *mudda zilluhu* advice

Maulānā Taqī 'Uthmānī Sāhib *mudda zilluhu* (may Allāh *ta'ālā* give him *barakah* in his life) wrote an editorial on the reasons for the retrogression of Muslims. He wrote: "I am quite distressed. I cannot provide details at present, but I will make a few references." Then he wrote the following in the last paragraph: "One is *īmān* and one is *hikmat* (wisdom). Muslims will have to ponder and reflect in which of the two there is a weakness. Is there a weakness in *īmān* or in *hikmah*? Why are we getting a hiding? We had a glorious history but there were times when we got a hiding. And we are still getting a hiding. So there has to be something which has to be corrected. Our intellectuals, our *'ulamā'* and our thinkers will have to think over this."

My dear brothers! The first movement in India was the movement of Sayyid Ahmad Shahīd *rahimahullāh*. This movement was continued by

Hadrat Nānautwī *rahimahullāh* by Hadrat Shaykh al-Hind *rahimahullāh*. Then a second awakening took place in several Muslim countries. Hassan Bannā' stood up, Idrīs Sanūsī stood up, 'Abd al-Qādir al-Jazā'irī stood up. Other movements came into the limelight after them. Eventually we had the Taliban standing up. We have to study history and work out where we slipped. There have been efforts by the Muslims for just over 300 years now. We will have to check what weaknesses crept in and where did they creep in. What events took place which prevented us from gaining victory? The academics will have to think about this. May Allāh *ta'ālā* inspire our thinkers, *'ulamā'*, and people of religion to put their heads together and think about the reasons behind our retrogression, and why we are getting a hiding. The Muslims in general must start having confidence in one particular person.

The condition of the Muslim community

Hadrat Maulānā 'Alī Miyā Sāhib *rahimahullāh* came to Mumbai after a lengthy journey. He was staying over at the house of Muhammad Bhāi – a transport agent. I went to Mumbai and went to meet Hadrat Maulānā after the *'asr* assembly (*majlis*). A few intellectuals of Mumbai were present. Someone posed the question: "Hadrat, the problem is with regard to leadership. The Muslims do not have a good leader."

This is a statement which we make quite often, and, it was made there as well. H̲ad̲rat Maulānā replied:

"Brother! Allāh *taʿālā* blessed Muslims with many capabilities, and this country has many good leaders. But the Muslims do not allow any one leader to go forward. The moment he goes a bit forward, they pull him back. They will bring some complaint or the other against him. They will say: He is like this and like that. The moment something happens, they will say: "He is after such and such position, this is why he did what he did." H̲ad̲rat Maulānā said: "They do not have confidence in anyone." This is not confined to India, but occurs here as well. You see for yourself, if a person comes to deliver a talk, people will say he came for name and fame.

My dear friends! I am just a traveller. As I said in the beginning, I have come from India and am proceeding to Canada. I am on a journey and merely related to you what I saw there [in Gujarat]. I delivered talks in Bolton, Leicester, Batley and other places, and said to the people: For Allāh's sake, pay attention to this. But people are still saying: "This *maulwī s̲āh̲ib* has come here for name and fame, why should we attend his talk?" Now what can I say? Why have I come here? Have I come to take something from you? I am not even prepared to accept a five pound note if someone gives it to me and asks me to distribute to deserving people on his behalf. You

should rather distribute it yourself, why are you giving it to me?

Muslims' mentality has become such that if we were to sit in a gathering and have a discussion, then the moment the discussion is over and people depart, they will speak among themselves and say: "This man is not a good man. Why did you even speak to him?" So they just go up from the assembly and they speak in this manner. If you carry on in this way, you will never be able to do anything constructive. You will have to change your mentality.

We will have to prod humanity's conscience

If we want to set right the condition of this *ummah*, we will have to change ourselves. Do not think that what happened in India will remained confined there, and that the Muslims in the rest of the world are safe. The situation is bad. Canada is considered to be a multicultural society. I have been observing the situation there since the 11th of September [9/11] and noticing a change. Letters are sent to the *masājid* instructing the committees to send a word for word translation of the sermons which are delivered in the *masājid.* The Canadian government passed a law that the police will apprehend a person on the slightest suspicion.

There is a big footwear businessman from Hyderabad. He is a very pious man and is connected to Dr. Ismāʿīl S̱āẖib. He was going to

Los Angeles on one occasion and they kept him at the airport for six hours. An officer came, asked him about his associates, in which musjid he performs s̲alāh, what his views are, what does he know about Usāmah [bin Ladin], and so on. He replied: “I am a businessman, I have been living here in Toronto for so many years. Here is my passport and other documents which I am taking with me, have a look at them. I have business associates in Los Angeles.”

The officer left, another officer arrived after a short while, and posed the same questions. In this way, he spent six hours at the airport. In the meantime, he missed his flight, and he had to go back. Later on he learnt that they undertook an inquiry of him because his name was Mujāhid.

So you see, the conditions are not favourable. In addition to India, we are being ill-treated everywhere else. We will have to do something about it. We will have to prick the human conscience. May Allāh *taʿālā* give us the *taufīq* (inspiration).

My dear brothers! I am not feeling well and I am an ordinary student. I am not a politician. I am a very ordinary student. I am a man of the *madrasah* and spent my entire life in *madāris*. However, I spent some time with our pious elders. I heard the speeches of H̲ad̲rat Maulānā H̲ifz̲ ar-Rah̲mān S̲āh̲ib *rah̲imahullāh*, and I travelled with H̲ad̲rat Madanī *rah̲imahullāh*. In those days I could not really understand what they were

saying because I was so young, but now I am beginning to understand every statement they made and what it meant.

We are all Muslims

I was in Sūrat on one occasion when Hadrat Maulānā Hifz ar-Rahmān Sāhib *rahimahullāh* visited. A session of the Jamʿīyyatul ʻUlamā' was held, so Hadrat Maulānā said to ʻĪsā Bhāi (he was a strong supporter of the Jamʿīyyatul ʻUlamā', a member of the Congress, and he used to publish a periodical titled, *Peghām*): "ʻĪsā Bhāi! We should call Munādā Sāhib as well."

Munādā Sāhib was the editor of *Muslim Gujarat* and was an ardent supporter of the Muslim League. His pen had influenced the entire Gujarat. He was very angry with those of our *ʻulamā'* who were affiliated to the Congress. So when ʻĪsā Bhāi heard this request, he said: "Hadrat, what are you saying!? Munādā spent his entire life in opposition to us, and now you are asking me to call him!?"

Hadrat Maulānā Hifz ar-Rahmān Sāhib *rahimahullāh* replied: "ʻĪsā Bhāi! The country has been divided [into India and Pakistan], the situation has changed. Now there is no Muslim League member and no Congress member. We are all Muslims. When conflicts or communal riots take place, and people are arrested, they will not look at who is a Congress supporter and who is a

Muslim League supporter. They will attack me and you as well."

Hadrat Maulānā Hifz ar-Rahmān Sāhib *rahimahullāh* then said: "Forget all these differences now. We will have to gather all the Muslims who are scattered all over India irrespective of whether they are Muslim League supporters or supporters of any other party. We will have to work with all of them together. Only then will you have a voice."

In the present riots in Gujarat, many of the businesses of the Sulaymānī sect and of the Shīʿah were also burnt. There is a professor of a large university. He is a free thinker and was educated in America. He has a daughter studying in university and she is having an affair with a non-Muslim. But when these riots started, this professor's house was the first to be burnt. This happened despite his free thinking, liberalism and his daughter having an affair with a non-Muslim. The only reason it was burnt was that they had Muslim names. Then I remembered what Maulānā Hifz ar-Rahmān Sāhib *rahimahullāh* had said: "ʿĪsā Bhāi! When conditions change, they will not look at whether a person is a supporter of the Muslim League, or of the Congress Party."

A person by the name of Ihsān Jaʿfarī was burnt despite being a supporter and representative of the Congress.

This is why I say to the Muslims here: Forget all your minor issues. Whatever is happening to us is because we are Muslims. For Allāh's sake, everyone must get together and work. May Allāh *taʿālā* give us the *taufīq*. We must listen to what our elders of the past said. Each and every statement of theirs has to be studied and pondered over. I can write with the blood of my liver that these differences will not be of any avail. May Allāh *taʿālā* give us the *taufīq* to work on a correct methodology. You people must consult each other, and try to support the single organization which is to be formed. Obtain the services of good lawyers for the court cases. Our elders in India are still present. Contact them and ask them what help they need from you. Do not form any secret organization. There is no leeway for this. You must sit at a table and work to move ahead. Resort to the courts.

May Allāh *taʿālā* change our conditions, may Allāh *taʿālā* give us *taufīq*. Brothers, I do not have anything else to say. I related to you whatever I saw there. I have heard that a few more people from India will be arriving in the next few days. *Inshā Allāh* they will give you more updates and explain the situation to you. You must consult them also.

وآخر دعوانا أن الحمد لله رب العالمين

أللهم صل على سيدنا محمد وبارك وسلم، أللهم ربنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لنكونن من الخاسرين، أللهم ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من

لدنك رحمة إنك أنت الوهاب، أللهم إن قلوبنا ونواصينا وجوارحنا بيدك، لم تملكنا منها شيئا، فإذا فعلت ذلك بنا فكن أنت ولينا واهدنا إلى سواء السبيل، أللهم اجعلنا من الراشدين، أللهم اجعلنا من الراشدين، أللهم احفظنا من بين أيدينا ومن خلفنا وعن أيماننا وعن شمائلنا ومن فوقنا ومن تحت أرجلنا، أللهم احفظنا فإنك خير الحافظين، أللهم احفظنا فإنك خير الحافظين، أللهم ارزقنا فإنك خير الرازقين، أللهم إنا نسئلك العفو والعافية والمعافاة الدائمة في الدين والدنيا والآخرة، توفنا مسلمين وألحقنا بالشهداء والصالحين وحسن أولئك رفيقا.

O Allāh! Forgive us our sins.

O Allāh! We committed many wrongs. O Allāh! Pardon us our wrongs.

O Allāh! Set right our understanding.

O Allāh! Bestow us with sincerity.

O Allāh! Enable us to bond with each other. O Allāh! Give us the *taufīq* to live as a single *ummah*. O Allāh! Enable us to honour each other, enable us to accommodate each other. O Allāh! We have split ourselves into groups over trivial matters. This has caused us severe damage. O Allāh! Protect us from such partisanship and make us one *ummah*.

O Allāh! Enable us to establish a bond with You. Connect our hearts to You.

O Allāh! You alone are all-powerful and all-mighty. O Allāh! No matter how dangerous the

situation may be, Your power is the greatest. O Allāh! There were many mighty nations in the world which no one could fight, yet you reduced them to bits in a few moments. O Allāh! Those who have become Pharaohs today – reduce them to bits in a few moments.

O Allāh! Let guidance be widespread.

O Allāh! Open the minds of these people. O Allāh! Create the aversion for evil in their hearts. O Allāh! If in Your knowledge, guidance is not decreed for them, then purify and cleanse this earth of their mischief.

O Allāh! The *ummah* of Muhammad *sallallāhu ʿalayhi wa sallam* is in turmoil everywhere. It is being tried and tested everywhere. O Allāh! Protect the *ummah*.

O Allāh! We acknowledge our terrible crimes, but we are still attached to your Pure Naby *sallallāhu ʿalayhi wa sallam*. O Allāh! We are begging you through Rasūlullāh *sallallāhu ʿalayhi wa sallam* and through our connection with him.

O Allāh! Reform and rectify our hearts.

O Allāh! Treat us with mercy and affection.

O Allāh! Expand our hearts.

O Allāh! Purify our minds.

O Allāh! Bless us with the straight path.

O Allāh! Enable us to listen to the words of our pious elders. O Allāh! Enable us to practise on what they say. O Allāh! Instead of us following our desires, enable us to follow the advice of our pious elders.

O Allāh! Enable us to work under a single *amīr* (leader).

O Allāh! Create trust in the *ummah.*

O Allāh! Enable us to understand the paths as shown to us by our pious elders.

O our Master! Treat us with kindness and affection. Open the doors of guidance. Open Your doors of kindness and mercy.

O our Master! No one can harm the one whom You protect. The one who is under Your power cannot be harmed in the least by anyone. O Allāh! You protect us.

O Allāh! Give peace to those who are affected by these conflicts and riots. Provide for them and take care of them in every way.

O Allāh! Accept our broken *duʿā's* solely by virtue of Your grace and kindness.

ربنا تقبل من إنك أنت السميع العليم، وتب علينا إنك أنت التواب الرحيم.

Translation completed on 27 Shawwāl 1432 A.H./26 September 2011. May Allāh ﷻ accept this humble effort and make it a means for our salvation in this world and in the Hereafter.

I humbly request the reader to inform me of any errors, mistakes, constructive criticism and suggestions. I can be contacted via e-mail: maulanamahomedy@gmail.com.

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